A WALK THROUGH
THE QUR'AN

زبدة تفسير القرآن في شهر رمضان

SUMMARY BITE SIZE EXEGESIS OF THE QUR'AN

PROFESSOR MUFTI MUNEEB UR REHMAN

TRANSLATION AND NOTES BY MUHAMMAD SAJID YOUNUS

وَنَزَّلْنَا عَلَيْكَ ٱلْكِتَابَ تِبْيَاناً لِّكُلِّ شَيْءٍ

and We have sent down to you the Book explaining all
things

(The Qur'ān 16:89)

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Introduction

The Qur'ān has a special relationship with Ramadhān, and that is why Allah chose the Night of Qadr in Ramadhān for its revelation. Allah says:

'The month of Ramadhān (is the great month) in which the Qur'ān has been sent down, which is guidance for all of mankind and in it are clear proofs to distinguish (the truth from falsehood).' (2:185)

The environment of Ramadhān is conducive to good deeds. According to the Prophet's statement the evil devils are lockd in this month and a call is made 'O seeker of good, step forward! and O seeker of evil, stop!'

In many masājid a summary of the Qur'ān is presented after the daily Tarāweeh prayer and this is a commendable act. We have compiled this summary of the tafseer of many selected verses of the Qur'ān so that it proves beneficial to such imāms, aswell as those of the general public who have a desire to undertsatnd the Qur'ān. Similarly, those undertaking Itikāf in the month will be able to study this and create a congruence with the Qur'ān.

If with the tawfiq of Allah ﷻ our effort is successful and Allah ﷻ leans the hearts of His servants to this good, then there is a strong expectation that a great amount of people will incline towards the tafseer of the Qur'ān to quench their intellectual thrist. This is our motive and purpose.

أمين يا رب العالمين
بجاه سيد المرسلين عليه و على أله وصحبه افضل الصلوات و تسليمات

بسم الله الرحمن الرحيم

JUZ (PART) ONE

Surah Al Fatiha

This is the first chapter in the Qur'ān, but it was the fifth to be revealed. It is called Fātiha (opening) because the Qur'ān opens with it and its significance can be understood from the fact that its recitation is compulsory in the first two rakahs (units) of every Fard (obligatory) prayer and each rakah of all other prayers. It comprises seven verses and contains the praise of Allah ﷻ and references His greatness. It declares that only Allah ﷻ has the right to be worshipped and only from Him should one seek sovereign (personal) help. It also mentions the etiquettes of supplicating in Allah's ﷻ court and contains a supplication for guidance - because guidance was the all encompassing purpose behind sending each prophet, guidance is the synopsis and crux of their teachings and of all the heavenly books. This is why this surah has also been described as a summary of the Qur'ān.

A conversation between Allah ﷻ and His servant

In a hadith al qudsi this surah has been dubbed 'Salāh.' Allah ﷻ states that He ﷻ divided the prayer between Himself and His servant, so when the servant says 'Alhamd u lillāhi rabbil ālameen (all praise is for Allah ﷻ the Lord of the Universe),' a call comes from Allah ﷻ proclaiming 'My servant has praised Me.'

When the servant says 'ArRahmān nirRaheem' Allah ﷻ says 'The servant has eulogised me.'

When he says 'Lord of the Day of Judgement,' a call is made 'My servant has mentioned My majesty and greatness, or, he has submitted himself to Me.'

When the servant says 'Only You we worship and only You we seek help from,' Allah ﷻ proclaims that this is a commonality between My servant and I, that only I should be worshipped and in every need the seeker will be assisted.'

When the servant asks 'Guide us to the straight path, the path of those whom you have favoured, not those who went astray,' and because these are words of dua and the servant is seeking steadfastness upon the Straight Path, the call comes from Allah ﷻ 'this is for My servant and My servant has been given what he has asked for.' (Sahih Muslim)

Surah Baqarah

Surah Baqarah is the second and the longest chapter of the Qur'ān.[1] This was the 87th surah to be revealed and the first to be revealed in Madeenah. It mentions the principles and rules relating to a Muslim's individual and collective way of life, worship, politics, commerce, economics and sociology.

It also contains the renowned and oft-recited verse known as Ayat ul Kursi, which mentions Allah's ﷻ uniqueness and His significant attributes. Surah Baqarah is known as Baqarah (The Cow) because there is mention of a cow in it.

The devil runs away from Surah Baqarah

Syeduna Abu Hurayra narrates that the Prophet ﷺ said 'Do not turn your houses into graveyards. The devil runs away from the house in which Surah Baqarah is recited.' (Nasai)

The likes of this have never been revealed before and never will!

Syeduna Hudayfa narrates that the Prophet ﷺ said 'We have three virtues over all the other people:

(1) The whole Earth has been made a masjid for us, and been made purifying for us,
(2) Our rows are like the rows of the angels, and

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[1] It comprises 286 verses (6201 words) and is spread across three juz (sections) of the Qur'ān's 30 juz.

(3) We have been given these verses, the last verses of Surah Baqarah, which have been sent from under the *Arsh* (throne), the likes of which have never before been revealed and will never be revealed again.'

No doubting the Qur'ān

In its second verse we are told that if someone with an open mind reflects on the authenticity of the Qur'ān it will become obvious that no one can doubt its authenticity. The disbelievers and mushrikeen of Makkah refused to accept the Qur'ān as Allah's ﷻ word and said it was Muhammad's ﷺ own made up book. Thus in verses 23 and 24, all the rejectors and sceptics are challenged, that if they doubt the Qur'ān is Allah's ﷻ word and are at the same time so proud of their literary prowess, then they should all get together and produce something similar. History mentions no account of anyone ever doing so and the Qur'ān pronounced that no one ever will!

Attributes of the Believer

Verses 3 to 5 mention the attributes of the believers: belief in the Unseen, establishing the prayer, spending in Allah's ﷻ path, belief in the divine books and certainty over akhirah (the hereafter).

Unable to accept the truth due to disobedience

Verses 5 and 6 mention those people whose disbelief is clear and open and they make no attempt to hide it - their transgression has reached such a state that they are now unable to accept guidance. Their heart and mind no longer have the capacity to receive the truth and they have been stamped with the seal of eternal disgrace and misfortune.

Hypocrites fooling no one but themselves

Verses 8 to 20 mention the hypocrites. This is that group of people whose outward appearance contradicts their inward condition. To gain worldly benefit they claim to have imān, but their hearts are void of it. Allah ﷻ mentions this condition through a number of examples and says that they think they are fooling Allah ﷻ and the believers but in truth they are only fooling themselves, and only they will carry its burden.

In verses 21-22 the invitation to tawheed is given, as well as the command to refrain from *shirk*. After mentioning Allah's ﷻ different blessings, it informs that it is Allah ﷻ who gives these blessings; He ﷻ is the one who bestows life and gives death, and everyone will ultimately end up in His court.

The Unrivalled Qur'ān

Verses 23 and 24 declare the Qur'ān as unrivalled and people being unable to bring forth anything similar. Stylistically, the Qur'ān uses examples to plant ideas in the reader's mind. Verse 26 states that it doesn't matter whether the example given is of a small or large thing, what matters is the reason (message) behind the example.

The creation of Mankind

Verses 30 to 39 state that Allah ﷻ announced to the angels that He ﷻ was going to make prophet Adam عليه السلام his Caliph (deputy). The angels, according to their understanding of the matter, pleaded with Allah ﷻ that the human will cause strife and shed blood, whilst we 'O Allah constantly remain in your praise and eulogy.' Allah ﷻ replied 'The rationales and truths that I know you do not know,' and then through the blessing of knowledge, He ﷻ demonstrated Syeduna Adam's عليه السلام virtue and superiority over the angels.

Angels prostrated before Adam ﷺ, expect Iblis

All the angels were then ordered to prostrate (sajdah) before Syeduna Adam عليه السلام and all did without complaint or delay, except for Iblees. This sajdah was not for ibādah (worship) but for ta'zeem (respect) like the sajdah mentioned in Surah Yusuf, and this was permitted under all the Shariahs prior to Prophet ﷺ Muhammad ﷺ. However under the Shariah of our Prophet ﷺ, the sajdah of ta'zeem (respect) is no longer allowed. It is harām.

Some mufassireen state that this sajdah to Syeduna Adam عليه السلام was in reality to Allah ﷻ and Syeduna Adam عليه السلام was simply the direction for it, and him being the direction, like the Bait ullah, was proof of his honour.[2]

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[2] This is similar to us, when we prostrate to Allah, we are ordered to face the Ka'bah and prostrate before it, but actually we are prostrating to Allah and using the Ka'bah as a direction - Sajid.

Syeudnas Adam and Hawa عليهما السلام in Paradise

After this (verse 24 onwards) is the mention of Syedunas Adam and Hawa عليه السلام being sent to Paradise and being allowed to enjoy the many blessings of Allah ﷻ therein along with the command to not go near a specific tree. Then Iblees' refusal to prostrate before Syeduna Adam عليه السلام is mentioned. We then learn that Iblees whispered into Syedunas Adam and Hawa's heart, causing them to slip up, which led to them being taken out of Jannah. Syeduna Adam عليه السلام was then inspired with words to repent, and this repentance was accepted. The words of repentance are in verse 23 of Surah A'rāf and which are translated as '*O our Lord, we have harmed ourselves, so if you do not forgive us and have mercy on us, we will be of those who carry Loss.*'

The Bani Israil breaking their promises to Allah ﷻ

After this, numerous verses describe the many ways in which the Bani Israil broke their promises to Allah ﷻ, the different blessings they had been given and their different kinds of transgression.

First there is the mention of the many blessings Allah ﷻ had bestowed upon them:

- Salvation from Firawns's oppression and his killing of their children;
- The ocean separating and them reaching the Sinai valley where clouds gave them shade for a considerable time;
- Ready food descending down upon them in the form of Mann and Salwa;
- Twelve water springs for the 12 tribes bursting from the ground after Syeduna Musa عليه السلام struck the rock with his stick;
- The revealing of the murderer after the murdered body was touched by a piece of cow meat;
- The great number of prophets from the Bani Israil.

Then their transgressions are detailed:

- Breaking the oaths and covenants they made with Allah ﷻ;
- The contradiction between their ulema's words and actions; for worldly gain changing, or even hiding, divine commandments when applying them to influential people;

- Their worshipping of a calf after Syeduna Musa ﵇ had gone to Mount Toor;
- Not appreciating the Mann and Salwa and rejecting the heavenly prepared food in favour of wheat, vegetables, corn, pulse lentils and onions (i.e. food grown from the land), in effect they rejected the best for something inferior;
- Unjustly killing prophets and violating the sanctity of the Sabbath day;
- Repeatedly asking questions instead of acting upon the simple command to slaughter a cow;
- Changing the words and meanings of Allah's ﷻ kalām (scriptures);
- Hiding the glad tidings about Muhammad ﷺ in the Tawrāt and Injeel;
- learning magic to separate husbands and wives and then using it; dishonouring the Prophet ﷺ by using illusions and metaphors and plays on words.

Consequently verse 104 states 'O believers, (when you don't understand something and ask the Prophet ﷺ to repeat) do not say *rā'ina* (i.e. excuse us) but say Yā rasoolallah, look upon us (but it is even greater etiquette if you) listen more attentively (in the first place)' i.e. the believers are not permitted to use dual meaning words when addressing or referring to the Prophet ﷺ which some evil person could implicitly or explicitly use to dishonour the Prophet ﷺ.[3]

Bani Israil's repentance

Verse 54 reveals that the repentance from worshipping the calf was accepted but they were also punished by being plunged into darkness and thousands of them killed one another. Verse 65 tells that the appearances of the Ashāb e Sabt[4] amongst them were mutilated when they were turned into humiliated and disgraced monkeys before being killed.

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[3] The disbelievers would stretch an innocent work 'rā'ina' to rā'eenā to change its meaning to something derogatory. Thus Muslims were forbidden to use the innocent word to prevent people misusing that word.

[4] Those who violated the Sabbath day

Making Jibril their enemy

The Bani Israil hated the angel Jibril al Ameen because it was through Jibril that punishment was sent down upon them. In verse 97 Allah ﷻ said Jibril and Mikail only bring down Allah's ﷻ command, so whoever is their enemy is Allah's ﷻ enemy.

This verse also refutes the Bani Israil's misconception that they are unconditionally Allah's ﷻ beloveds and only they and the Christians had rights to akhirah and Paradise. The believers are told that the Ahl ul Kitāb will never be happy with you until you follow their wishes.

Syeduna Ibrahim ﵇ and the Ka'bah's construction

Verse 123 and those after it mention Syeduna Ibrahim ﵇ being given the position of Imām.

There is mention of Syeduna Ibrahim and Ismaeel's ﵇ construction of the Ka'bah and after completing it their dua to Allah ﷻ: 'O our Lord, send from them a messenger who would recite Your verses to them and teach the book and wisdom and purify them.'

That is why the Prophet ﷺ used to say that he was the glad tiding of Isa and the (result of) Ibrahim's dua.

Belief in all the prophets

After this the surah mentions the offspring of Syeduna Ibrahim: Syeduna Ismaeel, Isāc, Yaqub and his children; Syeduna Musa and Syeduna Isa ﵇, whilst there is a mention of all the other prophets collectively. It also states that the believers make no distinction between the prophets in terms of believing in them, and also that Syedunas Ibrahim, Ismaeel, Isāc, Yaqub ﵇ and his children were not Christian or Jew but they all preached the deen of Islam.

Why they didn't believe in the Prophet ﷺ

These verses also reveal that the polytheists of Makkah and the Ahl ul Kitāb refused to believe in the Prophet ﷺ even after all the proofs had become clear to them. The reason was their complaint that Allah ﷻ chose Muhammad ﷺ

for the blessing of prophethood instead of one of them i.e. they didn't reject the Prophet ﷺ for any rational reason, lack of knowledge or valid doubt but simply because of their obstinance, egotism and arrogance. The intrinsic reason for this was the envy in their heart at not being chosen as prophets. Consequently, when any one of them would disclose a sign of the Prophet ﷺ written in their Towrah the others would protest 'Do you tell them (the Muslims) about (the truth) Allah ﷻ has made you aware of?!' (Baqarah 76).

It also states (before the Prophet's ﷺ arrival) they used to pray for victory against the disbelievers (with his waseela) - but [then] when he ﷺ came to them, who they already recognised, they rejected him.' (Baqarah 89)

Allah ﷻ said 'Allah bestows His mercy upon whoever He wills.' (Baqarah 90).

These verses also mention the spurious demands of the polytheists and Ahl ul kitāb: Why doesn't Allah ﷻ talk to us, why does He ﷻ not send a sign directly to us, and the Bani Israil's demands of Syeduna Musa عليه السلام to show Allah ﷻ to them. All of these things are out of pettiness and not to establish evidence to help accept the truth.

Juz 2

Changing of the Qiblah

The second Juz begins by stating that the qiblah of the Muslims is changing and the hypocrites and the obstinate ones will soon object by asking why this happened?!

In the initial 16 or 17 months of the Prophet's ﷺ Madani era the Muslims prayed facing Bait ul Muqaddas (in Jerusalem), but one day, during the Dhuhr prayer itself, and as a result of the Prophet's ﷺ desire, Allah ﷻ commanded the Baitullah (in Makkah) be made the qiblah instead of Bait ul Muqaddas.

Regarding the wisdom behind changing the qiblah Allah ﷻ said:
'(O Messenger) The Qiblah you were facing, We had made that the qiblah to reveal who (unconditionally) follows the Prophet ﷺ and who turns on their heels (towards kufr).' It is also said 'Verily We see you (waiting for the revelation) looking towards the Heaven, so We will most definitely turn you towards that qiblah you prefer, so turn your face towards Masjid al Harām.'

Further on it states that wherever a Muslim may be at the time of prayer he should turn towards Masjid ul Harām and in this there can be no compromise or arrangement with the Ahl ul Kitāb.

They recognise the Prophet ﷺ well

It also says that as a result of the clear signs about the Prophet ﷺ given in the Towrāt and Injil, the Ahl ul Kitāb recognise the Prophet ﷺ like they recognise their own sons, and the only reason they reject him is to conceal the truth.

This surah also restates the Prophet's ﷺ messengership and the duties of prophethood, i.e. reciting Allah's ﷻ verses, purifying their inward state and teaching both the Book and wisdom.

Seek help through prayer and patience

Verses 153-155 teach us to seek Allah's ﷻ help in every problem through patience and prayer. It mentions the troubles that arise in the path of truth: fear (of an enemy); hunger or loss of life, wealth and children. The patient people who remain steadfast in the face of these problems have been given glad tidings, whilst those who attain martyrdom in Allah's ﷻ path are given the good news of eternal life.

Those who hide the truth

Verses 159 – 162 state that people who hide the clear signs of the deen's truthfulness will face the curse of Allah ﷻ, the angels and all the people, as well as perpetual punishment. Whoever repents and reforms and presents the message of truth openly, the door of repentance is open, whilst for those who die in disbelief, the curse of Allah ﷻ, the angels and all the people is upon them - there will be no reduction in their punishment and nor will they get any respite.

Signs of tawheed and power

Verses 164 to 167 mention the signs of Allah's ﷻ tawheed and power, i.e. in creating the Heavens and the Earth, the changing of the days and night, the sailing of ships and boats in the seas for humankind's benefit, nature's system of rain bringing to life and making green dead and barren land, the blowing of the wind, and the clouds hanging between the Sky and the Earth.

The Believer's love for Allah ﷻ

It also tells us that however much the mushrikeen love their false gods, the believers love Allah ﷻ much more. It also states that the leaders whom people follow into misguidance, after seeing Allah's ﷻ punishment on the day of judgement, those leaders will plead their disconnection from their followers.

Verses 172-173 order us to utilise Allah's ﷻ blessings and be grateful for them.

Four clear harām items

Then four clear harām items are mentioned: the carcass (the halāl animal that died naturally); blood that flows at the time of slaughter, the meat of a pig, and the halāl animal at whose time of slaughter the name of something other than Allah ﷻ was mentioned.

Only in the desperate situation of saving one's life is it permissible to eat any of these, and even then, only as much as is absolutely necessary.

Verse 174 condemns hiding the commands mentioned in Allah's ﷻ book and states that taking money for it fills the stomach with fire and deprives you of purity and the honour of Allah's ﷻ book.

What is goodness?

Verse 177 states that real goodness is not based on the direction you face in prayer – the East or the West – but perfect goodness is a whole package, it is believing in Allah ﷻ, all the prophets, the angels, the day of qiyāmah, the Heavenly books, as well as spending in Allah's ﷻ path, establishing prayer and zakah, fulfilling oaths, and being patient and steadfast through calamities. It then states that those who have these characteristics are the actual pious and the true claimants to imān.

In Qisās is life

Verses 178-179 mention the Islamic ruling of *Qisās* (retribution in kind)[1] about which Allah ﷻ said 'In *Qisās* there is life for you.' Consequently we can see all around us that where Qisās is not being implemented properly, the lives, property and honour of innocent people are repeatedly being violated.

Obligation of the Ramadhān fasts

Verses 183-185 state that the Qur'ān was revealed in Ramadhān and fasting is obligatory in Ramadhān. Those ill or undertaking a journey have been given temporary dispensation to leave the fast and make it up later. It also mentions that if someone is very elderly or extremely ill and does not have the strength to fast, then for each missed fast one must pay a fidya

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[1] This is the concept of an eye for eye, life for life etc

(compensation) of two meals to a needy person. It also states that the restrictions of fasting are lifted during the nights of Ramadhān i.e. from Sunset to dawn. There is also a brief signal towards itikāf here too. It also mentions that a benefit of the lunar system is the determination of the ibādahs of Hajj and fasting.

Verse 194 mentions the sanctity of the four months.[2] In verse 195, spending in the path of Allah ﷻ is mentioned, then up to verse 203 it mentions matters relating to Hajj and Umrah.

Accept the whole deen

Verses 207 -208 tell that the reality of imān is to sell yourself to Allah ﷻ. Islam isn't that you accept some things and reject others, it is accepting all Allah ﷻ and His Prophet's ﷺ commands verbatim; you cannot pick and choose, accepting what you like and leaving what you don't like.

Verse 213 says that originally all the people were one. Allah ﷻ established the system of prophethood and sent books of guidance to people of every era. After this, humanity split into two: the rightful - the prophets and their followers - and (the other) those who follow their desires and the devil.

Verse 214 states that to gain Jannah it is not enough to just claim to have imān but one has to stand firm and battle against all the difficulties in this path of truth, just as in the examples of the prophets before us and their true followers.

Social matters

Verse 215 lists those who can receive the money we spend in the path of Allah ﷻ. When combined with verse 219 we learn that any wealth that is in excess of our needs should be spent in Allah's ﷻ path. This verse also introduces the notion of the prohibition of alcohol and gambling and states that the loss and harm in them is much greater than any benefit they may have.

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[2] These are Dhu'l Qa'dah; Dhu'l Hijjah; Muharrram and Rajab

Verse 221 mentions the prohibition of marrying mushrik (polytheist) men and women. Verse 222 forbids conjugal relations with women during their monthly periods.

Forbidden Oaths

Verses 224 and 225 state that if someone takes an oath (qasam) in a matter that Shariah does not like, one should break that oath and pay a kaffārah (penalty). It states 'And do not make [your oath by] Allah ﷻ an excuse for not being righteous and fearing Allah ﷻ and not making peace among people. Allah ﷻ does not impose blame upon you for what is unintentional in your oaths, rather He ﷻ imposes blame upon you for what your hearts have earned.'

Divorce Matters

Verses 226 – 227 mention 'Eela' i.e. when a man takes an oath not to approach his wife for four months or forever. If he breaks his oath in that time the nikah remains, but if he fulfils his oath it will count as one separating talāq (divorce).

Verse 228 states that the idda (waiting period) of a divorced woman is three of her monthly cycles.

Verse 229 declares that if a man gives two divorces (together or separately) he will still have the unilateral right to retract. However if he gives three divorces his wife will become separated from him (he cannot now reverse his decision). She cannot return to him except after having been married to someone else, and only when that marriage (naturally) breaks down and divorce occurs, could she remarry the first husband.

Khula

There is also mention of *khula* here - where staying in the marriage and adhering to Allah's ﷻ limits has become extremely difficult and the woman wishes to leave the marriage. She can, with the husband's agreement and after paying some monetary amount, take *khula*. This *khula* will act as one separating Talāq.

Taking back a divorce

If after giving one talāq the husband wishes to stay with the wife and live with her properly he should take back the talāq before the idda ends.

However if he has no intention of living with her properly he should not take back his talāq merely to prolong her agony and hurt. Allah ﷻ states 'And whoever did this undoubtedly crimed against himself, so do not make a mockery of Allah's verses.' This a warning from Allah ﷻ to those husbands who pain their wives.

Verse 233 states that the full term of suckling – *ridā'a* (feeding breast milk to a newborn child) - is two years. If stopping the milk before two years will not endanger the child's life or if its nutritional needs can be met with other foods, then completing the two years is (just) *mustahab*. If the child's mother is divorced during this term it is still her responsibility to breastfeed the child and the father will be responsible for the basic expenses of the mother during that period. It has also been commanded that the mother should not cause distress to the father because of the child and nor should the father cause distress to the mother because of it.

A widow's idda

Verse 235 states that in the event of a man's death, his widow's idda (waiting period) will be four months and 10 days (even if the marriage had not been consummated or they had not lived together). After the idda, the widow is completely free to decide her future. It is harām to present both a formal marriage proposal to a woman in idda or to marry a woman in idda. However, one may (implicitly) signal to her one's desire or interest in marriage.

Divorce pre-consummation

Verse 237 states that if the marriage is not consummated and neither were the husband and wife secluded together in a way that would have allowed consummation, and divorce takes place, the wife will be entitled to half the mehr agreed in the nikah and there will be no idda period.

Safeguard the prayers

Verses 238-9 order the Muslims to safeguard all the prayers, and especially the Asar prayer. The next verse allows one to pray on a conveyance if one is afraid.

Verse 243 mentions Allah ﷻ giving death to a group from the Bani Israil and then bringing them back to life again.[3]
Verse 244 mentions performing jihād in the path of Allah ﷻ, whilst verse 245 states one will receive double the reward from Allah ﷻ for Qard e Hasana (a loan for a good purpose).

Allah ﷻ rids evil with good

The end of the second juz mentions Tāloot being given the leadership on the demands of the Bani Israil. Some objected to this and it explains that Tāloot deserved the kingdom because of his physical strength and knowledge, and that [any] kingdom is Allah's ﷻ bestowment.[4]

As a sign of Tāloot's reign, Shamoi'el[5] told his people that a box will come from Allah ﷻ, carried by angels, which will be a source of comfort for them from their Lord. It will contain the blessed relics of Musa's people and Harun's people.

Then Tāloot's army heading to battle was put through a test, but only a few them came through that test.[6] Allah ﷻ states that a small group of believers does overcome a larger group of enemies.

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[3] This was a group that feared death so to teach them Allah ﷻ gave them death and then after some time brought them back to life. The purpose was to show that life and death is in Allah's hand and one cannot increase it or run away from death.

[4] They objected that Tāloot was neither from the family of Lāvee bin Yaqoob, from whom the prophets came, nor was he from Yahooza bin Yaqoob, from whom the rulers came. He was from the offspring of Bin Yameen. Allah ﷻ said these rules were no criteria of leadership, instead courage and knowledge were the criteria (Tafsir Dhiyā ul Qurān)

[5] The prophet of the time, possibly the biblical Samuel. To show that Tāloot had been chosen by Allah ﷻ for leadership this miracle took place.

[6] When they came across a river, they were told not drink from across it, most did and left the army. Only 313 stayed patient and remained with Tāloot.

Then when the battle with Jāloot's army began the people of truth in Tāloot's army made the following dua 'O Our lord, bestow upon us patience and keep us steadfast and give us victory over the disbelievers.'

Dawud[7] then killed Jāloot, and Jāloot's army was defeated. Allah ﷻ bestowed on Dawud a sultanate and wisdom. Allah ﷻ then said that if He ﷻ did not extinguish the evil of evil doers through good people the whole Earth would become filled with evil.

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[7] Who was very young then, killed him with a stone (Tafseer Dhiyā ul Qur'ān)

Juz 3

This section (juz) starts by stating that all of Allah's ﷻ messengers and prophets are honourable and of great rank, but despite this Allah ﷻ has given them differing ranks and virtues over one another. He ﷻ states 'To some Allah spoke, and some He ﷻ gave lofty status and Isa ibn Maryam was given clear signs and We helped him with the Ruh ul Qudus (Jibril Ameen).'

No trading on the day of judgement

Verse 254 states that on the day of qiyāmah there will be no trading of deeds, and no friendship or intercession will be of any use, and it is the disbelievers who are the real oppressors.

The chief of all verses

Verse 255: The verse of the Qur'ān renowned as Ayat ul Kursi is the chief of all the Qur'ān's verses. Whilst mentioning Allah's ﷻ tawheed, His majesty and His wide-ranging power it also states that intercessions will only take place in His court with His permission.

The next verse states that once guidance and misguidance have been made clear no one will be forced to enter the deen.

Raise the Sun from the West!

Verse 258 mentions the debate between Syeduna Ibrahim ﵇ and Namrood[1] in which Namrood was left speechless, i.e. when Ibrahim ﵇ challenged that Allah ﷻ brings the Sun from the East so (if you are god) raise it up from the West!

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[1] The king of the time

Bringing the dead to life!

Verse 259 mentions the matter of one of Allah's ﷻ close servants (some mufassireen say it was Uzayr alaihi salām). To demonstrate life after death he was subjected to 100 years of death and then brought back to life and despite the passage of such a long time his food and water remained fresh, whilst his donkey had disintegrated into dust over that same period. By bringing him back to life Allah ﷻ showed He ﷻ will similarly bring the dead to life on qiyāmah.

In Verse 260, to satisfy Syeduna Ibrahim's ﵇ heart, he was shown life after death by way of miracle; he was told to slaughter four birds and spread their parts across the mountains to all four sides of him. Then when he called out to them with their given names, in a single moment all the separated parts came together and the birds came back to life and flew to him.

Reward of sadaqah 1400 times

In verse 261 it states by way of an example that the reward of sadaqah can be increased by up to 1400 times in line with the donor's sincerity and Allah's ﷻ grace.

The subsequent verses then warn that the reward of sadaqah is lost if one reminds the receiver of this favour and shows off. Verses 263 and 264 compare spending in Allah's ﷻ path sincerely and spending pretentiously (to show off) by way of two separate examples.

Sadaqah of inferior items

It also states not to give useless and inferior things in the way of Allah ﷻ because when we like the excellent, clean and pure for ourselves we should give the same in Allah's ﷻ path. It also tells us that the only people who are miserly in spending in Allah's ﷻ path are those whom the devil frightens about poverty and hunger.

It then states that sadaqah can be given openly when there is religious wisdom in doing so, but giving it discretely is better.

Those entitled to sadaqah

In verse 273 it states that those entitled to receive sadaqah are those busy in jihād (struggle) in Allah's ﷻ path or other religious work and have no time to seek out a living. They are so dignified that they do not ask people for sadaqah and those who do not know believe them to be wealthy.

Prohibition of Riba (usury)

Verse 275 states the one who consumes riba (interest) is like the one whom the devil touches and perplexes. It then commands giving up dealing in interest now that riba is prohibited and that the mistakes of the past are forgiven. If someone has an outstanding loan with another, he should return the principal and leave the interest.

Allah ﷻ declares war on those who do not refrain from interest after it has been prohibited. It also instructs giving time to a debtor who is poor, and if possible, forgiving the debt.

Principles of transactions

Verse 282 provides some basic and fundamental principles about business and other transactions:

1) Document it
2) The timing of payment(s) must be determined
3) The one able to document transactions should help fellow Muslims in recording transactions.
4) The writing up is the responsibility of the borrower (the debtor).
5) It is compulsory to record it honestly.
6) If the debtor cannot write up because he is naïve or uneducated then his guardian should record it.
7) For transactions, two men, or one man and two women, should be witnesses
8) Witnesses should not refuse to witness; they should do so happily.
9) It is the responsibility of the two contracting parties to protect the witnesses and the contract writer.
10) It is sinful to harm the witnesses and contract writer
11) It is sinful to hide a testimony (not give a witness statement)

12) If a contract takes place during a journey then either party can keep something of the other as security.
13) If a transaction takes place without any witnesses or documents and purely on trust then this trust should be honoured. At the end Allah ﷻ states 'And keep fearing Allah ﷻ in this matter.'

Account of everything

Verse 284 states that whether you hide something in your hearts or reveal it, Allah ﷻ will take account of everything from you.

Virtues of the last verses of Surah Baqarah (verse 285 & 286)

The Prophet ﷺ said 'The devil will not go near the house for three consecutive days in which the last verses of Surah Baqarah are recited.' (Mishkāt)

He ﷺ also said 'Memorise the last verses of Surah Baqarah yourself and your womenfolk too, because alongside being the Qur'ān they are an excellent hamd (praise) and a superb dua (supplication).' (Sunan Dārimi)

Fundamental beliefs

Verse 285 mentions Islam's fundamental beliefs, i.e. belief in Allah's ﷻ prophets, angels, all Heavenly books and qiyāmah. It also states that the Muslim is the one who believes in all of Allah's ﷻ prophets and messengers; and not that he believes in some and rejects others.

Accountability based on your strength

In verse 286 Allah ﷻ states that He ﷻ does not hold anyone to account for something one does not have the strength for; everyone will have to answer for one's good and bad deeds.

Allah ﷻ teaches us words with which to supplicate to Him:

'Our Lord, do not hold us to account if we forget or make mistakes, Our Lord, do not put upon us a heavy burden like you put on the earlier people. Our Lord, do not put a burden on us (commands or tests) which we cannot bear, so forgive us, save us, and have mercy on us. You are our Master, help us against the disbelievers.'

Surah Āl e Imrān

This is a Madani surah and the third surah of the Qur'ān. It was the 89th surah to be revealed. It mentions the virtue given to the family of Imrān and so has been named after them. This surah mentions beliefs (aqāid) and rules (shariah). In terms of aqāid it mentions Allah's ﷻ Oneness and divinity, rejects the creeds of Syeduna Isa عليه السلام being God and the Trinity and extinguishes the Ahl ul Kitāb's doubts over the authenticity of the Qur'ān and it being Allah's ﷻ Word. Half of this surah rebuts Christianity whilst one-third mentions the transgressions and misdemeanours of the Ahl ul Kitāb.

In terms of shariah (rules) it pronounces the obligations of Hajj and jihād, the prohibition of Riba, the punishment of those who do not pay zakah and censures the hypocrites.

Surah Āl e Imran begins with Huroof al Muqatiāt. The initial verses declare Allah's ﷻ Tawheed, the veracity of the Qur'ān, and confirmation and corroboration of the Towrah and Injil. They also say Allah ﷻ creates the appearances of children in the wombs of the mothers just as He ﷻ wishes.

Two types of verses

Verse 7 tells us that the verses of the Qur'ān are of two types:

1) Muhkam: Those verses which are clear and unequivocal in their meaning, purpose and context. They detail the rules of shariah, such as Halāl and Harām, farāid, wājibāt, punishments and commandments of what to do and what not to do.
2) Mutashābe: their meanings are not clear to us and we have left their meaning to Allah ﷻ. However it is still necessary to believe in them. Allah ﷻ states 'As for those in whose hearts is deviation [from truth], they will seek fitna and interpretation [suitable to them] of the mutashābihāt through symbolism. And no one knows its [true] interpretation except Allah. Those expert in knowledge say, "We believe in it. All [of it] is from our Lord.'

Inclinations are a test

Verse 14 tells us that as a test, various things have been made appealing to human beings; women and children, gold and silver treasures, branded horses, animals and lands (i.e. all the different luxuries and treasures of the time). All these have been made attractive but they are just the goods of this world whilst the best place is with Allah ﷻ. Then we are told that the blessings with Allah ﷻ to be given in Paradise are much better than all of these things.

The sign of a sincere believer

The next verse reveals the mark of a sincere believer: Believers say 'Verily we have believed, so forgive our sins, and save us from the punishment of Hell.' They display patience, speak the truth, obey (Allah ﷻ), spend (in Allah's ﷻ path), and stand (in the last part of the night) and seek Allah's ﷻ forgiveness.

It also states 'Near Allah (the preferred) deen is only Islam.' After mentioning the bad deeds of the Ahl ul Kitāb, it states that the reason for their deviation and rejection is their misconception that 'the fire will not touch us except for a few days.'

Allah's ﷻ Majesty

In verses 26 to 27 Allah's ﷻ majesty has been mentioned in the following words '(O Prophet ﷺ) Say 'O Allah, King of the Kingdom, You give kingdom to whoever You wish, and take it away from whoever You wish, and to whoever You wish You give honour and You give humiliation to whoever You wish. All goodness is from You, Verily You are capable over all things, You enter the night into the day and the day into the night, You extract the living from the dead and the dead from the living, and You give immeasurable rizq to whoever You wish.'

If you love Allah ﷻ

In verse 31 the greatness of Allah's ﷻ respected messenger is mentioned in the following words: '(O Messenger) Say, if you claim to love Allah then follow me, Allah (Himself) will make you His beloved and will forgive your sins and Allah is the Most Forgiving and the Extremely Kind.'

This verse clearly reveals that if anyone desires Allah's ﷻ proximity and pleasure, there is just one way to get it - by following the Prophet ﷺ.

Syeda Maryam ﵇

Verses 35 to 64 mention the story of Syeda Maryam ﵇. Imrān bin Yātham is Syeda Maryam's father whilst her mother's name is mentioned as Hanna bint Fāqooz. Allah ﷻ states 'Imran's wife pleaded 'My Lord, I pledge to keep for You what is in my womb (for the responsibilities of Bait al Muqaddas), so accept this (pledge) from me. Verily You are the Most Hearing and Most Seeing.'

However. when a girl was born she pleaded 'My Lord, a girl has been born (whereas she was hoping for a son) and Allah ﷻ knows well what was born to her, and (my desired) son is not equivalent to the girl (bestowed by Allah ﷻ) and I have named her Maryam (which means worshipper) and I seek Your protection for her and her children from the (evil of the) rejected Devil.'

Then in the subsequent verses it tells that Allah ﷻ accepted Maryam and arranged for her most excellent upbringing. Syeduna Zakariya ﵇ became the patron for her upbringing and accommodated Syeda Maryam in a room in Bayt al Muqaddas.

Zakariya's ﵇ dua in Syeda Maryam's room

When Syeduna Zakariya ﵇ noticed unseasonal fruits in Syeda Maryam's room he asked in amazement 'O Maryam, where are these (unseasonal) fruits from?' She replied 'They are from Allah.' At that moment the desire for offspring arose in Syeduna Zakariya's ﵇ heart because the Lord that can give Maryam unseasonal fruits can also give him offspring in old age. This is evidence for the acceptance of duas made in the vicintiy of virtuous people. So Zakariya ﵇ supplicated to his Lord 'O My Lord, bestow upon me from Yourself pure offspring, verily You are the one who listens to supplications.'

Then when Syeduna Zakariya ﵇ was standing praying in the room an angel gave him the glad tiding 'Verily Allah gives you the good news of Yahya, who will confirm the Kalima of Allah ﷻ (Syeduna Isa ﵇), he will not incline towards the rulers nor women and will be a prophet.'

As evidence of the impending birth during Syeda Zakarriya and his wife's old age, and their apparent hopelessness for offspring, the Qur'ān revealed 'Your sign is that you will not be able to speak to people for three days except by signs, so remember your Lord a lot, and mention His tasbeeh (glory) day and night.'

Attributes of Syeduna Isa عليه السلام

An angel from Allah ﷻ then gave Syeda Maryam the good news that she would have a son, saying his name is Isa bin Maryam and he will have the following attributes 'he will be honourable in the dunya and akhirah, he will speak to people from the cradle and in maturity, and will teach them the Book, Wisdom, Towrah and Injil, and will be a messenger to the Bani Israil.'

When Syeda Maryam expressed surprise at bearing a child without being married the Qur'ān says 'When Allah intends for something He ﷻ does not need apparent means, rather Allah's proclamation 'Be' is enough and it becomes.'

Syeduna Isa's عليه السلام *miracles*

After this is mention of Syeduna Isa's عليه السلام miracles, i.e. with Allah's ﷻ permission he would make a bird from clay and bring it to life, he would cure congenital blindness[2] and leprosy, bring the dead back to life with a touch of his hand, and tell the people what they had eaten and left behind at home. Despite all these miracles, he would say 'I am a servant of Allah, and Allah is my Lord and your Lord too so worship Him, this is the straight path.'

The Hawāris

Verse 52 mentions the Hawāris helping the deen after Syeduna Isa عليه السلام asked for help. 'Hawr' means white. (Syeduna Isa's عليه السلام companions) were called Hawāri because they wore white clothes. After this every sincere companion came to be known as Hawāri. It is for this reason our Prophet ﷺ said 'Every prophet has Hawāri and my Hawāri is Zubair bin Awām.' (Jāme ul Bayān, vol 3 p 200-201)

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[2] Blind from birth

Then Syeduna Isa ﵇ being raised to the Heavens is mentioned, and that just as Allah ﷻ created Adam ﵇ with the command 'Kun' (Be), He ﷻ similarly created Isa ﵇ without a father.

Mubāhala with the Christians of Najrān

The Christians of Najrān, despite having clear proofs, rejected the Prophet's ﷺ invitation to the Truth so were invited to a Mubāhala.[3] They did not accept the invitation to Mubāhala and agreed to pay the Jizya.[4] The Prophet ﷺ said to the Ahl ul Kitāb 'If you do not accept Islam, then (at least) come and agree upon the matters agreed by both of us,' i.e. worship will only be for Allah ﷻ, leave *shirk* and stop regarding humans as Lord instead of Allah ﷻ. The Ahl ul Kitāb did not even agree to these commonalities, which clearly revealed their obstinacy.

Syeduna Ibrahim ﵇ was not Jew or Christian

Verse 67 mentions the false statement of the Ahl ul Kitāb that Syeduna Ibrahim ﵇ was either a Jew or a Christian. It mentions that he was actually from the *millah* of Haneef and was not a mushrik and those closest to Syeduna Ibrahim ﵇ are the Prophet ﷺ and the believers. Then verse 69 mentions some of the Ahl ul Kitāb's moral evils and dishonesties.

Verse 77 Allah ﷻ states 'Those people who sell the covenant of Allah and their [own] oaths for a small price will have no share in akhirah, nor will Allah speak to them or look at them in akhirah or purify them.'

The Great Covenant

Verse 81 mentions that great incident in the realm of the Souls when Allah ﷻ said 'And [recall, O Messenger), when Allah took a firm covenant from all the prophets, [saying], "(After sending each of you in turn) Whatever I give you of the Book and wisdom and then a great messenger comes to you confirming what is with you, you [must] believe in him and support him." [Allah ﷻ] asked, "Have you accepted this and made this heavy covenant?"

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[3] This is when two parties supplicate to God for a curse to befall them if they are on falsehood or lying

[4] A payment to the Islamic government from non-Muslims to be allowed to live under the protection and rules of the Islamic government

They said "We have accepted it." Allah ﷻ said "Then bear witness, and I am with you among the witnesses."

This covenant reveals that every prophet was required to believe in and help and support the final Prophet ﷺ. This was then practically displayed on the night of mi'rāj, when all the prophets, from Syeduna Adam to Syeduna Isa عليه السلام, prayed behind the Prophet ﷺ and demonstrated that he was the imām of the prophets.

Islam is a continuum

At the end of this juz it states that the religion of Islam is a continuum that has continued from Syeduna Adam عليه السلام to our Prophet ﷺ and the call still now being made is to that same deen. Allah ﷻ states 'Whatever creation exists in the Heavens and the Earth and between them is bound by that system, whether they like it or not. Islam is the religion that was invited to by Ibrahim, Ismaeel, Isāc, Yaqub and his descendants, Musa and Isa عليه السلام. No religion other than Islam will be accepted so whoever desires a religion other than Islam will be from the losers.'

Verses 86-88 mention that there is eternal punishment for those who disbelieve after believing in Allah ﷻ, and there will be no relief or reduction in the punishment for them. In the next verse where it confirms forgiveness for the repentors, it also mentions for those who remained obstinate and died in the state of kufr, their repentance will never be accepted and even if they offer a mountain of gold as *fidya* it will not be accepted.

Juz 4

The blessed first verse of Juz 4 states that although there is reward for everything you spend in Allah's ﷻ path the perfect deed is to spend (or give) your most precious and beloved things in Allah's ﷻ path.

Camel meat is permissible

The Prophet ﷺ would eat camel meat and drink camel milk, but the Ahl ul Kitāb complained that both camel meat and milk were forbidden since the Shariah of Syeduna Ibrahim عليه السلام. Even though the Prophet ﷺ had not apparently studied the Towrah he challenged the Ahl ul Kitāb to show where in the Towrah it had been forbidden, and if it wasn't forbidden then it was a slander upon Allah ﷻ. This is because only Allah ﷻ has the right to deem something harām in Shariah or His Prophet ﷺ who He ﷻ has authorised, just as is mentioned in Surah A'rāf verse 157. Allah ﷻ thus revealed that every food item was halāl for the Bani Israil except those which before the revelation of the Towrah Syeduna Yaqub عليه السلام had forbidden for himself. This reveals that Syeduna Yaqub عليه السلام forbid camel meat and milk for himself not because it was Allah's ﷻ command but due to personal abstinence, just as in light of the Muslim's poverty at the time, Syeduna Umar forbid himself from using honey.

Verses 98-99 condemn the Ahl ul Kitāb's rejection of Allah's ﷻ verses and their preventing people from accepting Allah's ﷻ deen. The subsequent verse forbids the believers from following the Ahl ul Kitāb.

Obligation of Hajj

In verses 95-97 the obligation of Hajj upon those who have the ability is mentioned. They also state that the first house built on the Earth for Allah's ﷻ worship was the Bait ullah in Makkah al Mukarrama, which contains clear signs aswell as the Maqām ul Ibrahim, and is a place of sanctuary.

Do not fall into sects

Verses 103-110 order the ummah to be united and not descend into factions. They say to the ummah that before Islam you were one another's enemies and thirsty for each other's blood, and through your evil ways had reached the edge of the fire pit. However through the blessing of the Prophet's ﷺ arrival and the blessing of Islam Allah ﷻ joined your hearts together and you all became brothers.

Then as further reinforcement it orders, that after having received clear proofs, not to split into sects like the previous ummahs, or else you will have to endure great punishment in qiyāmah. On the day of qiyāmah the faces of the believers will be enlightened, whilst those who reject Allah ﷻ and His Prophet ﷺ will be disgraced.

The Best Nation

Verse 110 declares the Muslim ummah as the best nation and explains why; You have been created to spread good in the world and prevent evil, i.e. it is the Muslim ummah's responsibility to invite humanity to truth and fulfil the prophetic mission.

Verse 112 states that the Ahl ul Kitāb were humiliated because of their wicked deeds; they rejected Allah's ﷻ verses, unjustly killed Allah's ﷻ messengers and transgressed the limits. However it also states that a group of the Ahl ul Kitāb remained upon the truth, whose trait was ever reciting God's verses, worshipping Him, ever ready to do good and ordering the good and forbidding the evil.

Be wary of the enemies of the deen

Verse 118 commands the believers not to make the enemies of their deen their confidantes, for they will not leave anything in destroying the Muslims, and their desire is for the Muslims to fall into turmoil. Their hatred for the Muslims can be gauged to some extent from their words, whilst the malice and enmity they have hidden in their hearts is on top of that. Hypocrisy is their trait, when they are before you they declare their love but behind your backs they plot to harm the Muslims. They are pained by the Mulsims' comforts and are comforted by their pains.

Battle of Badr

Signalling towards the battle of Badr verse 122 states that when the hypocrites departed the courage of two Muslims groups (Banu Hāritha & Banu Salama) sank but Allah ﷻ saved them. Verses 123 to 128 mention the Battle of Badr: Allah ﷻ helped the Muslim's when they appeared weak by sending 3,000 angels to their aid and also promised further hidden support. It is siad that the descent of the angels was to strengthen the fighter's hearts.

Do not increase wealth in harām ways

In verse 130 the prohibition of interest is once again mentioned; i.e do not double or quadruple wealth through harām ways.

Signs of the pious

Verses 133-134 reveal that the sign of the pious people worthy of Jannah is that in both good times and bad they spend in Allah's ﷻ path, control their anger and forgive people's mistakes.

In the next verse glad tidings are given to the sinners of this ummah; that if you have unfortunately committed any transgressions or disobeyed Allah ﷻ, you are invited once again to return and repent in Allah's ﷻ court. Allah ﷻ is the One who forgives the sinners and transgressors, on the condition that they give up the sin and do not persist with it.

Troubles will pass

In verses 139-143 the fighters who had become disheartened during the battle of Uhud as a result of their low numbers and lack of weapons are reassured to remain steadfast because they will eventually be successful. If they have fallen into temporary difficulties then this also happened to the people of Truth of the past, but bad days do not last forever, and these troubles become the cause of the Muslims' elevation in rank and station, and to attain Jannah, Muslims have to go through difficulties. It also communicates that being frightened of death is not characteristic of Muslims.

When the misinformation spread that the Prophet ﷺ had been martyred (May Allah ﷻ protect) during the Battle of Uhud the Muslims were momentarily shaken. To console their hearts Allah ﷻ said 'And Muhammad is the

Messenger of Allah ﷻ, messengers have gone before him, so if he does pass away (as per Allah's ﷻ decree) or is (for instance) martyred, then will you turn your backs?'

This means that in all situations Muslims should stay firm footed on the path of truth, and remain busy in preaching the prophetic mission. They are told that the sign of the strong-willed people of the previous ummahs was that they would perform istigfār in every problem and calamity.

Death can come anywhere

These verses also reveal that when during the Battle of Uhud the morale of the Muslims began to drop and all kinds of thoughts started coming to their minds, to strengthen their resolve Allah ﷻ overwhelmed some of them with sleep and showed them hopeful scenes. The thought had also crossed their minds that had they stayed in Madeenah and not come to Uhud they might have escaped death, so Allah ﷻ said '(Death is a reality) even if you are in your houses, so wherever death is decreed for anyone, he himself heads to that spot (i.e. no plan can avert the time and place of death).'

These verses also reveal that the hypocrites would say all kinds of things to dishearten the Muslims, but death in the path of Allah ﷻ is a means to the rewards of akhirah.

The Prophet's ﷺ great character

The Qur'ān mentions the great character of the Prophet ﷺ in how he did not scald the Muslims who had temporarily retreated and later returned. Allah ﷻ states 'So from Allah's great mercy you became tender for them. Had you been harsh [in speech] and hard hearted, they would have undoubtedly run away from you. So forgive them and seek forgiveness for them and consult them in the (important) matters. After you have decided (on a matter), then rely upon Allah.' (verse 159)

The Prophet ﷺ is Allah's ﷻ favour and blessing

In verse 164 Allah ﷻ declares the arrival of the Prophet ﷺ as His blessing and favour upon the believers and then once more lists the obligations of prophethood.

The martyrs are alive

In verse 165 Allah ﷻ reveals that the Muslims faced problems in the Uhud Battle because they defied the Prophet's ﷺ orders, and He ﷻ declared Uhud a test for both the believers and hypocrites. The hypocrites' constant lamenting to the believers that had they listened to them they would not have come out to Uhud and faced these problems led Allah ﷻ, for the assurance of the Muslims, to mention the greatness of the Uhud martyrs in the following way: 'And those who are killed in Allah's ﷻ way, (calling them dead is one matter, even in any corner of your mind) do not think of them as dead, they are alive with their Lord, they are nourished, and are pleased with what Allah ﷻ has given them from His grace.'

In verse 172 Allah ﷻ mentions the great reward for the companions who complied with the Prophet's ﷺ command and were not misled by the devil's followers despite people frightening them with talk of injury and the large army.

The disbelievers are told that the leniency they have been shown in this world will actually lead to greater destruction because the more transgressions they commit the more severe will be the consequences (in the hereafter).

Warning to the misers

In verse 180 a warning is given to the wealthy misers who do not spend Allah's ﷻ given wealth in His path. It states that they should not assume that the wealth Allah ﷻ has given them through His grace is good for them, because it is actually bad for them, and on the day of qiyāmah the accumulated wealth will be turned into a collar and put around their necks.

The Ahl ul Kitāb's blasphemy

Verse 181 mentions the Ahl ul Kitāb's blasphemy of claiming that Allah ﷻ is poor and we are rich. Allah ﷻ mentions this statement and their unjust killing of prophets and the punishment of Hell for them.

Verse 183 mentions the Jews telling the Prophet ﷺ that for them proof of truthfulness was to slaughter an animal for Allah ﷻ and for a fire to descend from the sky and take it (i.e. to burn it into ash). The Qur'ān says that this is just their obstinance and resistance and the evidence of this is that when prophets did present this miracle to them, when did they believe them?!

Every living thing will taste death

Verse 185 states that every living thing will taste death, everyone will be given recompense for their deeds and mentions true success, i.e. entering Jannah. The next verse counts staying patient upon the torments of the Ahl ul Kitāb and Mushrikeen and maintaining piety as being from Azm ul Amoor (steadfastness).

Mentioning the ranks of the prophets

Verse 187 states that Allah ﷻ accepted the Ahl ul Kitāb's promise to mention the ranks of the Prophet ﷺ and not hide them, but for a small price they have reneged on their promise. Verse 188 warns of a painful punishment for the one who unworthily accumulates praise.

Allah's ﷻ creations are a sign

Verse 190 and those after it state that the creation of the Heavens and the Earth and the system of day and night are signs for the intelligent - those who remember (perform the Dhikr of) Allah ﷻ in every state - standing, sitting or lying on the side - and whilst reflecting upon the wisdom in Allah's ﷻ creation of the Heavens and the Earth say 'Our Lord, You did not create this (system of universe) without purpose.' i.e. this universe, and all its secrets and mysteries, its systems and rules, and the unseen system of control, is an exceptionally major sign of Allah's ﷻ power.

In deep awe of Allah's ﷻ power and majesty they say 'O Lord, we heard the caller to imān call us to bring imān upon our Lord so we have brought imān, O Lord, forgive our sins and erase them, and let us die with the pious ones. O Lord, grant us the promise You made with us through the tongues of Your prophets.'

After accepting their dua (supplication) Allah ﷻ proclaims 'I will never let the good deeds of any man or woman go to waste, and I will give a better recompense for all sacrifices for the deen.'

The final verse of this surah tells the believers to be patient themselves and encourage one another to be patient, be mindful of the boundaries and keep fearing Allah ﷻ, in order to be successful.

Surah An Nisā

Surah An Nisā is a Madani surah. It appears as the fourth surah of the Qur'ān but in terms of revelation it was the 92nd. After Surah Baqarah, it is the second longest surah of the Qur'ān.

It mentions being good to relatives, fulfilling the rights of orphans, the conditional permission to have a number of wives, the rules of inheritance, the initial rulings aimed at eradicating obscenities from society, the list of those it is unlawful to marry, encouragement to pious deeds, the prohibition to unjustly take another Muslim's property or killing him; family and social rules, condemnation of stinginess, rejection of the Ahl ul kitāb's mischief and it reminds the Muslims to remain vigilant of them. It also reprimands the hypocrites, encourages Jihād, and details rules regarding the orphans.

All humans from the same source

In the first verse of Surah An Nisa Allah ﷻ states 'O People, fear your Lord, Who created you from one person, and from him We created his wife (Syeda Hawa) and through them spread multitudes of men and women on the Earth,' i.e. the origins of all humans is the same.

Care with an orphan's wealth

After that it orders not diluting the wealth of orphans under your care with your wealth and using it, for this is a very grave sin. Similarly, one must not swap one's own inferior goods with an orphan's better goods.

Marrying up to 4 times

The next verse states that even though it is permissible when needed for a man to marry up to 4 times, there is the strict condition of the husband being fair to all his wives.

Guardianship of an orphan

About the orphans under one's guardianship, it states that if the orphan is not able to look after his matters, the guardian should look after his property, see to his needs and treat him in a good way, and then hand back responsibility for his property when the orphan is mature and intelligent enough to look after it. It warns against hurriedly embezzling an orphan's wealth in fear of him turning mature and asking for it back. When an orphan's wealth is returned, one should appoint witnesses as a safeguard.

The Qur'ān also tells that if the guardian is well-off, he should not use the orphan's wealth for himself and his needs, but if he is poor then he can do so as far as is needed.

Inheritance matters

Allah ﷻ has also said that under Shariah, both men and women have the right to take their allotted shares from an inheritance i.e. Islam has not deprived women of inheritance rights. By way of mediation the Qur'ān has also said that if at the time of dividing the inheritance some relatives, orphans or needy people arrive who are not entitled to any inheritance they should be given something by way of voluntary sadaqah. Reflect for a moment if God forbid, your children were poor like them, how would you feel?!

After a person dies, the costs of his shroud and burial will first be deducted from his estate. Then if there are outstanding debts they will be cleared. After that, if the deceased made a will for someone (which cannot be for the heirs denoted by Shariah) then a maximum of a third of his estate can be used to execute that will. These three matters must happen before the (remaining) estate is distributed to the heirs (determined by Shariah).

Rules of inheritance

Verses 11 and 12 of Surah An Nisa mention the rules of inheritance, which are:

- If a deceased leaves both sons and daughters, the sons will receive an amount double to the daughters.
- If there is only one son, he will get all that is left over after all other relatives have received their shares.

- If there is more than one son, all the remainder (after the shariah stipulated relatives have had their shares) will be divided equally between all the sons.
- If the deceased only leaves one daughter, she will receive half of what is left over after all other relatives have received their share.
- If there is more than one daughter then all daughters will get an equal share of two-thirds of what is left over after all other relatives have received their share.
- If the deceased leaves children but his parents are also alive then his parents will each get one sixth of the remaining estate (after all the relatives have received their share).
- If the deceased did not have any children but both his parents are alive then the mother will get one third and the remainder will be for the father. If the deceased had siblings (and no children) the mother in that case will get a sixth.
- If the wife dies with no children the husband gets half of her remaining estate.
- If the husband dies with no children the wife gets a quarter of his estate.
- If the husband dies and leaves children the wife or all the wives in total will get one eighth of his estate.
- If the deceased had no children and both his parents have passed away and he only has a brother or sister from his mother's side they get a sixth, and if there is more than one such brother or sister then in total they will share a total of one third of the remaining estate.

Punishment for Adultery

In verses 15 and 16 the initial punishment for fornication is mentioned, this was later superceded by the punishment mentioned later in Surah Nur and the condition of four witnesses was added to it. Furthermore, good news of forgiveness and mercy has been announced for those who repent.

Repentance

In verse 17 Allah ﷻ has mentioned the principle underlying the acceptance of Tawbah (repentance); those who commit mistakes and after realising their mistake swiftly repent their acceptance is Allah's ﷻ responsibility. However, those who carry on committing sins and only repent when the angel of death comes and stands over them, there is no guarantee of their repentance being accepted. As for those who die in a state of kufr, there is no ransom for their salvation in akhirah.

Verse 20 states that the Mahr that was agreed between a husband and a wife, whether large or small, must be paid.

Unlawful marriages

It is not permissible to marry a woman who has been married to your father. The Qur'ān then lists all the female relations perpetually harām (forbidden) for a man to marry.[1] They are:

- Mothers – including paternal and maternal grandmothers and as far back up the family line as required
- Daughters - including granddaughters and as far down the family line as required. However those women one simply calls daughter are not included in this, unless there is another cause of prohibition.
- Sisters - including step-sisters from both the father and mother
- Paternal Aunts - whether full sisters or half-sisters of the father
- Maternal Aunts - whether full sisters or half-sisters of the mother.
- Nieces from both brother and sister (full or half).
- Mother-in-law (wife's mother and her grandmothers as far back up the family line as required).
- Step-daughter from a wife with whom the marriage has been consummated. If the marriage was not consummated then it is permissible to marry her daughter from another husband.
- The wives of sons - this includes wives of grandsons and as far down the family line as required.
- It is forbidden for a man to be married to two sisters at one time – however, after having divorced one and the completion of her iddah a man can marry the ex-wife's sister. Similarly, a man cannot be married to a woman and her niece or aunt at the same time. It is not permitted to have two such women in the nikah of one man (at one time) when if one

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[1] To determine the male relations forbidden for a woman to marry simply change the gender in the list, e.g. change mothers to fathers, daughters to sons, paternal aunts to paternal uncles and so on.

of the two women were a male and they would not be allowed to be married to one another.[2] The verse has named this issue *'Jama Bayn al uktain'* (combining two sisters).

- Just as two biological sisters can't be combined in a marriage, similarly it is harām to be married to two foster (milk) sisters at the same time. Allah ﷻ states that those who had these types of nikah in the past before this command was revealed are forgiven. It is in a hadith that those blood relations with whom marriage is harām, so too marriage to the equivalent foster relations is also harām. This matter is also mentioned in verse 23 of Surah An Nisa

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[2] e.g. If a man wants to marry a niece and her aunt, then to determine its lawfullness we will assume the niece was male. The two would now be nephew and aunt, and a marriage between nephew and aunt is not permitted. Thus it is not permitted for a man to be married to a niece and her aunt at the same time.

Juz 5

The beginning of Juz 5 continues to mention the women who are *qat'ee* (unequivocally / absolutely) harām to marry. It states that it is forbidden (harām) to marry a woman whilst she is married to another man, so much so that even if she becomes divorced it is still harām to marry or openly propose to her whilst she is in idda (period of waiting after divorce / widowship). However once her idda is complete she can marry another man.

Verse 25 states that if a man is unable to afford to marry a free woman he can marry a slave woman.

Permissible gains

Verse 29 states it is harām to take another's property through improper means (i.e. through gambling, betting, usurping, stealing, looting, betraying, bribing or through false oaths and testimonies). However mutually agreed trading is allowed and the profit made through it is also halāl. Similarly, wealth gained through gifts or inheritance is also permissible.

Verse 30 states that the person who forcibly takes another's property will become the fuel of Hellfire. Allah ﷻ states that if a person stays away from major sins then through His Grace and Kindness Allah ﷻ will forgive his minor and accidental sins.

Do not envy

In forbidding *hasad* (envy) Allah ﷻ states in verse 32 that if through His wisdom He ﷻ has given someone wealth, respect or status then do not desire its demise, for that is what *hasad* is and it is harām. Instead of envying someone it is better to ask Allah ﷻ for His favours, for there is no shortage in His treasures.

Man is responsible for the family's upkeep

In verse 34 Allah ﷻ says 'Men are the guardians and supporters of women because Allah ﷻ has given some of them virtue over others, and (also) because the men spend their wealth on them (i.e. the Husband pays the Mahr and is responsible for his wife and children's upkeep).[1]

The woman who is disobedient to her husband[2] is known as Nāshiza. The Qur'ān has prescribed an incremental method for counselling her, first she should be advised lovingly and considerately. If that doesn't work there should be a temporary separation of sleeping arrangements. Following that there should be stricter sanctions. If she accepts good advice there should be no harshness for her.

Reconciling the husband and wife

If a dispute between husband and wife cannot be resolved between themselves then the Qur'ān has taught a method of reconciliation; one person each from the husband and wife's families should be appointed *Hakam* (arbitrator) and if they truly desire a reconciliation then Allah ﷻ will create harmony between the couple. This shows the great importance the Qur'ān has given to sustaining and harmonising marital life.

In verse 36 Allah ﷻ ordered believing in tawheed and forbidding polytheism (in all its forms). After this the Rights of the Creation (Huqooq ul ibād) have been mentioned; that Muslims should deal well with parents, relatives, orphans, needy, neighbours, travellers and your subordinates.

The neighbours

The Qur'ān lists three types of neighbour:

1. neighbours who are also relatives, and this relationship could be family ties or Islamic ties.
2. A neighbour who is a stranger, i.e. neither a relative nor from the same religion.

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[1] A wife may out of her own happiness spend on her children, husband and home but it is still the responsibility of the husband to do so

[2] This refers to fulfilling the rights of the husband and his reasonable requests. Any requests that are against the Shariah or are unfair do not come under this.

3. A neighbour whose proximity arises from the work or study place, a journey or just by sitting in a gathering.

All of these have their respective rights. The Prophet ﷺ said 'He is not a Muslim from whose mischief his neighbour is not safe and who does not respect his neighbour.' He also said 'Jibril Al Amin kept bringing me commandments relating to the neighbour's rights and stressing them so much that I thought the neighbour might be given inheritance rights.'

Do not be miserly or show off

In verses 37 to 40 is the prohibition of miserliness and showing off, aswell as the command to spend in Allah's ﷻ path. It also states that only the one who doesn't believe in Qiyāmah shows off. It also says that Allah ﷻ does not oppress anyone in the slightest and He ﷻ multiplies the rewards of good deeds.

Testimony of the prophets

Verse 41 states that on the day of Qiyāmah all the prophets will testify to the condition and deeds of their respective ummahs whilst our Prophet ﷺ will testify that the testimony of all the prophets is true.

Verse 42 mentions the regret of those who disobeyed the prophets and messengers.

Do not pray when intoxicated

Verse 43 mentions some rules regarding the *salah* (ritual prayer): Do not pray when you are intoxicated. As one cannot miss the prayer under any circumstance the Muslim will consequently have to give up intoxicants.

Tayammum rules

Permission has been given to perform Tayammum in some important situations, and these are when;

- one is travelling and there is no water available at all;
- or it costs and he can't afford it,
- or if the water is only enough to either perform wudhu or extinguish thirst, in this case priority should be given to thirst.

- or there is water available but he is sick and using the water will threaten life or seriously damage health.

Tayammum can be used as a substitute for both wudhu and ghusl.

Method of Tayammum

To perform Tayammum, one should first, with the intention of Tayammum, put or strike one's hands onto clean dust or soil and then wipe the hands over the face. Then strike the hands again in the dust and wipe them over each arm up to the elbows.

One can perform Tayammum with whatever is pure from the Earth.

Manipulation of words

Verse 46 mentions a vile habit of the Ahl ul Kitāb - they would change the Word of Allah ﷻ. One way of doing this was by moving a word from its rightful place or hiding it. When they were told of Allah's ﷻ command, instead of saying 'We have heard and obeyed' they would say 'We have heard and not obeyed and will not hear your command.'

They would also distort the word Rā'ina (look at us) and say Rā'eena (our shepherd) instead, i.e. they would use words of derogatory meanings and this was because of their hatred and innate malice for Allah's ﷻ messenger and it was for this that Allah's ﷻ curse would fall upon them.

Allah ﷻ said to them that just as you distort Allah's ﷻ words your appearances can also be distorted as punishment.

Allah ﷻ does not forgive shirk

Verse 48 states that Allah ﷻ does not pardon the sin of *shirk* (polytheism) under any circumstance. Apart from that He ﷻ can forgive the (lesser) sins of whoever He ﷻ wishes.

In verse 49 is rejection of those who themselves mention their own purity and innocence. It says that Allah ﷻ purifies whoever He ﷻ wishes. This is a warning to all those who boast and make extravagant claims (of piety).

How low did they sink?!

Verse 51 states that the Ahl ul Kitāb believe in idols and the devil.

In order to wage war with the Prophet ﷺ, the chiefs of the Jews, Ka'b bin Ashraf and Hu'yayy bin Akhtab, went to make alliances with the mushrikeen of Makkah. The mushrikeen said they would not trust the chiefs until they prostrated (*sajdah*) before the mushrikeen's idols, and despite being people of Tawhid and people of the Book, the chiefs prostrated before the idols, such was their enmity towards the Prophet ﷺ. They became punishable by Allah's ﷻ curse. The Qur'ān tells us the reason for their hatred of the Final Prophet was because they objected to him being given prophethood, even though before him Allah ﷻ had given the Book, wisdom and kingdom to Syeduna Ibrahim عليه السلام and his offspring, and He ﷻ can give these to whoever He ﷻ wishes.

The Qur'ān then says that they will be given the severe punishment of Hell as a result of these transgressions, where their skin will keep burning, after burning away they will be given fresh skin and the punishment will continue.

Do not breach trusts

Verse 58 orders Muslims to return trusts to the rightful owners, and when matters need to be decided, decide with fairness. Trusts can include something deposited with you aswell as advice. Government, power, authority and position are also a trust, advice is also a trust and It is said in a hadith: 'The Prophet ﷺ was asked 'When will qiyāmah come?' He replied 'When trusts will be lost (breached)' It was asked how trusts will be lost? He explained 'When the affairs of the ummah will be given to the unworthy.'

Unconditional obedience

It states in verse 59: 'O believers, Obey Allah, Obey the Messenger and those in power.' This is the unconditional obedience a Muslim must show towards Allah and His Prophet ﷺ, and the conditional obedience shown towards people in authority. If a dispute arises with people in authority over what is permissible and isn't, the decision should be made in light of the Qur'ān and Sunnah.

The Messenger seeks forgiveness for you

Verses 60 - 63 mention the evil ways and double standards of the hypocrites. Then there is an imān refreshing glad tiding for the believers, Allah ﷻ states 'And We sent every messenger only so that they may be obeyed with Allah's permission and when they (the people) end up oppressing themselves, O messenger, and they come to you and seek forgiveness for their sins from Allah and the messenger also seeks forgiveness for them, they will find Allah the Most forgiving and exceedingly merciful.'
i.e. Allah's ﷻ forgiveness should be sought with the *waseela*[3] of the Prophet ﷺ. Allah ﷻ does not reject it and every Muslim today still has this waseela of forgiveness.

Obeying the Prophet ﷺ

Verse 65 states that those who do not make the Prophet ﷺ the arbitrator in their disputes and do not accept his decision with their heart and body (i.e. they should not even feel any uneasiness in their hearts about it) then despite their claims of imān they in reality cannot be believers.

Verse 69 states that those who obey Allah ﷻ and His Prophet ﷺ will (in akhirah) be with the people upon whom Allah ﷻ sent His blessings; i.e. the prophets, the siddiqeen (truthful affirmers); martyrs and pious servants.

Guidelines of Jihād

After this are the commands of Jihād, its guidelines and the glad tidings of success. Muslims are notified that when society's weak, and women and children call out for help against their oppressors then it is necessary to enter the battlefield to help the oppressed.

Verse 76 and subsequent verses tell that when the hypocrites and cowardly people are invited to jihād their hearts tremble in fear for their lives and they wish for some respite. Allah ﷻ states 'O Messenger, Say, the provisions of this world are very little and for the pious akhirah is better.'

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[3] A waseela is when one uses something to attract Allah's ﷻ mercy e.g. by reminding Him ﷻ of one's good deeds, or saying 'for the sake of the Prophet ﷺ' or through the blessing of the Prophet ﷺ or this day or this place accept my supplication.

Death will find you

Those refraining from jihād because of fear of death are told 'Wherever you may be death will find you, even if you are secured in a fortified fortress!'

Signs of the hypocrites

A sign of the hypocrites is also told as 'When some good comes to them they say 'This is from Allah' and when something bad comes to them they say (to the Messenger) 'This is from you,' so (O messenger) say that everything is from Allah.'

The Qur'ān then says 'Whatever good comes to you is from Allah and whatever bad comes to you is because of yourselves.'

Another trait of the hypocrites mentioned is that in front of the Prophet ﷺ they say we have accepted his command, then at night in their gatherings they state the opposite.

Allah ﷻ states 'Why do they not ponder upon the Qur'ān, had this Qur'ān come from someone other than Allah there would have been many inconsistencies in it!'

Do not spread rumours

The Qur'ān provides the following rule; during a battle or the time around a battle, spreading rumours about fear or peace (about victory or defeat) can lead to great loss. At these times there should be a careful watch on news releases to determine which publication will benefit the Muslims and which will harm them. In today's terminology this is called 'censorship' and it happens during wartime when the news are controlled and military, political and other experts decide what is released. This is because rumours have an impact on the morale of the nation and armed forces, and furthermore, today, battle is not just waged militarily but also psychologically.

Verse 84 orders the Prophet ﷺ to undertake jihād himself and to also encourage the believers to do so.

Verse 85 states that the interceder is rewarded for a permissible intercession and punished for an unjust intercession.

Respond to greetings in a better way

Verse 86 reveals social etiquettes – it says that when someone offers you salām (greetings) with some words, you should respond with better words, or at least the same words.

Types of hypocrites

During times of war the Muslims had to encounter several types of people:

1. Those hypocrites who in their hearts wished for the destruction and failure of the Muslims. The Qur'ān says that they should not be taken as friends and nor should they be shown any leniency, rather they should be destroyed.
2. People who wished to avoid battles, they did not wish to fight against the Muslims nor fight for their tribe against the Muslims, or they would go to a tribe that had a no war pact with the Muslims. The Qur'ān states that if these people refrain from battle and do not fight against the Muslims, and give Muslims the message of truce, then the Muslims too should not oppose it.
3. A group of hypocrites who wanted to live in peace with their own people and the Muslims, but their inward state was that if their people started a battle with the Muslims they would join in. The Qur'ān says that if they do not keep away from the Muslims, nor give the message of peace to the Muslims, nor refrain from harming the Muslims at any given opportunity, then the Muslims too have the right to attack them at any given opportunity.

The accidental murder

Verse 92 mentions the rules around an accidental murder. If a Muslim is accidentally killed by another Muslim, then a *kaffāra* (atonement) will need to be given alongwith *diyyat* (compensation) to the murdered person's heirs, unless the murdered person's heirs forgive the diyyat. The same rules would apply if a person from a nation with an agreement of peace with the Muslims is accidentally killed by a Muslim. If a Muslim accidentally kills someone from an enemy tribe, then only a kaffāra would be payable.

The kaffāra is to free a believing slave. If there aren't any believing slaves, then the kaffāra is to fast for two consecutive months. This kaffāra is repentance to Allah ﷻ. It is worth noting that Islam wanted to abolish slavery, and as such, it made freeing a slave a penalty for many crimes, declaring it a rewardful act.

The diyyat (blood money) for an accidental murder is mentioned in the Qur'ān as either 1,000 golden coins, 10,000 silver coins or 100 camels.

The intentional murder

Verse 93 mentions that the intentional murder of an innocent person is met with the eternal punishment of Hell (if he killed knowing it was wrong he will stay in Hell for as long as Allah ﷻ wishes, but if he killed believing it to be halāl then he will stay in Hell forever) and Allah's ﷻ wrath and Allah's ﷻ Curse will be upon Him and there will be a grave punishment for him in the hereafter.

If someone killed a person unlawfully and qisās (retribution) was taken from him in this world, he will still need to repent to gain salvation in the Hereafter. For an unlawful killing, either qisās can be taken from the murderer, or reconciliation can take place in exchange for an amount of money, or he can be forgiven without any money. These are matters relating to this dunya.

Rules of war

In verse 94 the Muslims are told that if an enemy en route to battle or in the battlefield accepts Islam, he should not be killed in order to obtain his possessions. Allah ﷻ states that He ﷻ has plenty of Bounty and has favoured you with the treasure of Imān.

Verse 95 declares that those who keep away from jihād cannot be equal to those who risk their life and wealth in Allah's ﷻ path. Allah ﷻ has given them virtue. However, those who cannot participate in jihād because of illness or old age but can plan military strategies and practical manoeuvres, or teach military moves or support the fighters, will undoubtedly receive the same reward as the fighters.

Where were you in the battle?

The people who stayed back from fighting during the prophetic era when the Muslims were in a constant state of battle, will be asked by the angels who come to take their soul 'Where were you in the battle between right and wrong?' They will say 'We were too weak on the Earth' so the angels will ask 'Why did you not emigrate to the place of imān?'
However those men, women and children who really were too weak and had no path towards safety, Allah ﷻ will forgive them. The Qur'ān also states that as a result of migration (hijrah) Allah ﷻ will give plentifully and the one who leaves his house for the purpose of migration and dies on the way, his reward is with Allah ﷻ.

Prayer during a journey (Qasr)

In verse 101 and subsequent verses is the ruling of Qasr (shortened) prayer for the traveller. Under Hanafee fiqh the distance one must travel before being allowed to shorten prayers is 98 kilometres.

Prayer during a battle

The prayer and Jamā'ah (congregation) are such important obligations that they cannot be missed even in a battle. Consequently Allah ﷻ said that even in the heat of battle when the time of prayer arrives then as per necessity a group of soldiers should man the positions whilst the rest should pray one rakah behind an Imām. Having completed one rakah those soldiers should return to man the positions and the soldiers initially manning the positions will come and pray the second rakah. After the Imām completes his two rakahs the soldiers should individually pray another rakah to complete their two rakahs and then return to their positions. The first group of praying soldiers should then return and individually pray a second rakah. This is called the Salah of Khowf.

This reveals it is not permissible to ever neglect defence during a battle. In today's military language this means remaining on high alert. In addition, missing a prayer is not allowed in any circumstance.

Remember Allah ﷻ after the prayer

It then states that after completing the prayer, one should remember Allah ﷻ whilst standing, sitting and lying down i.e. in every state, and then pray normally after the battle has ended and peace established. The prayer has been made obligatory for the believers in its appointed time.

Verse 104 tells not to be lax in pursuing the enemy. If you are upset then they too are upset like you, but you are also hopeful of the reward of akhirah.

Being fair to our own and others

Verses 105 to 108 point towards a specific incident that took place in the Prophet's ﷺ time between a Muslim and a Jew over a theft. Some people from a Muslim tribe intentionally tried to prove a guilty Muslim person innocent and an innocent Jewish person guilty. Allah ﷻ gave His beloved the true knowledge of the matter and said that whether the guilty be one of our own or another, the guilty one should be punished and not supported just because he is one of our own and the innocent one should be helped, even if he is an outsider.

Allah ﷻ states that whoever commits a sin or oppresses himself, and then seeks Allah's ﷻ forgiveness, he will find Allah forgiving and merciful. The affliction (punishment) of bad deeds will only fall on that person himself.

Going against the way of the Muslims

Verse 115 states that without taking any practical steps, there is no goodness in mere discussions and meetings, and there is great reward for those who take action.

Allah ﷻ states 'And whoever opposes the Prophet ﷺ after guidance had been made clear, and goes against the way of all the Muslims, We will turn him towards the path he has chosen for himself and enter him into Hell, and that is a very bad station.' This clearly warns that departing from the collective way of the Muslims and determining one's own path is choosing the path of Hell.

In verse 116 it states that Allah ﷻ forgives all sins except *shirk* (polytheism), and *shirk* with Allah ﷻ is a very grave misguidance. Allah ﷻ gives the warning of Hell to the followers of the devil and presents the glad tiding of Jannah to the perfect believers and states that every believing man and woman who performed good deeds in the state of imān will enter Paradise.

Importance of pious deeds

Verses 122 and 123 state that salvation is not based on wishes and false hopes but upon pious deeds. The one who undertakes bad deeds will get its recompense.

In verse 125 Allah ﷻ asks who can have a better deen than the one who devotes himself to Allah's ﷻ worship, is pious and follows the millah of Syeduna Ibrahim عليه السلام.

Orphan girls

Verse 127 mentions the inheritance rights of orphaned girls and matters of marriage, mahr, rights etc, and states that if one wishes to marry them, one must fulfil their rights. It also orders taking care of the rights of weak orphaned children.

Compromising to sustain the marriage

Verse 128 states that in order to sustain her marriage, if a woman gives up her rights and reaches a compromise, there is no harm in it, and the husband has been urged to be kind and keep fearing Allah ﷻ.

Husband must be just

In verse 129 it states that although a man cannot always be perfectly just and equal towards his wives, he should not completely favour one wife and utterly ignore the other. He should be just as much as possible. If a person cannot sustain a marriage, and a separation takes place, (remember) Allah ﷻ is the one who creates better substitutes.

Be Just in testimony

In verse 135 Allah ﷻ states 'O believers, become those who are firmly upon justice and those who testify for Allah ﷻ, even if the (testimony) is against yourself, your parents or relatives; whether (the disputing parties) are rich or poor, Allah ﷻ wishes well for them (more than you) so (when being a witness) do not depart from justice to follow your desires. if you distort your testimony or withhold it, then Allah ﷻ is well aware of your actions.'

Stay firm upon the deen

In verse 136 the believers are charged to stay firm upon the deen. The subsequent verses state that those who change their deen with the changing winds will be deprived of forgiveness and guidance.

Verse 142 mentions the habits of the hypocrites; one sign is that they are lazy in their prayers. They see prayer as a burden and only pray to show others and to fool Muslims. These people are constantly suspended between Imān and Kufr, that is why it is said that the hypocrites will be in the deepest level of Hell.

Verse 146 mentions great reward for those who repent and stay firm upon the deen. Verse 147 states that Allah's ﷻ punishment is for the ungrateful and those void of imān so if you become grateful and believe, what would Allah ﷻ get from punishing you?!

Juz 6

An important principle of Islam is that it orders hiding the faults of others and does not like publicising evil. However, despite this, it does allow raising one's voice against an oppressor to answer the cry of the oppressed.

Verse 150 tells that those people who make a distinction between Allah ﷻ and His Prophet ﷺ when believing, or believe in some prophets and not others, or look for a middle way between Islam and kufr, such people are firm disbelievers. The believer is only the one who believes in Allah ﷻ and believes in all His prophets without any distinction.

The transgressions of the Ahl ul Kitāb

Verses 153-161 mention many of the ignorance, transgressions, obstinacies and demands of the Ahl ul Kitāb. They demanded from the Prophet ﷺ a book to be sent down to them from the Heavens. Allah ﷻ reveals that they had demanded even greater things from Musa ؑ, which were:

- Show us Allah ﷻ openly - so as a penalty for their oppression they were struck by lightning
- Even after receiving clear proofs they started worshipping the calf, and Allah ﷻ then accepted their repentance.
- After raising the (Mount) Toor over their heads an oath was taken from them to stay steadfast upon the deen, and they broke that oath.
- An oath was similarly taken from them to enter through the door in the state of sajdah, and to not violate the sanctity of the Sabbath.

Then Allah ﷻ mentioned their oath breaking and the reason for their kufr being:

- They rejected Allah's ﷻ signs i.e. the miracles of the prophets.
- They unjustly killed prophets
- They accused (slandered) Syeda Maryam

- They claimed to murder Isa ibn Maryam.
- In obstinance they said there was a veil over their hearts but Allah ﷻ replied 'In reality a seal has been put upon their hearts because of their kufr.'

They did not kill Syeduna Isa عليه السلام

Allah ﷻ also said 'They did not kill Isa nor did they crucify him but rather something similar was shown.'

The commentators have written 'The appearance of one of Syeduna Isa's عليه السلام companions was changed to look like him, and he was crucified, and so they thought that they had crucified Syeduna Isa عليه السلام. That is why Allah ﷻ said 'Verily Isa was not killed, rather Allah raised him (alive) upto Himself.'

The Surah then states that prior to Qiyāmah the Ahl ul Kitāb will certainly bring imān upon Syeduna Isa عليه السلام and on the day of judgement he will testify to them. Allah ﷻ said 'As a result of the Ahl ul kitāb's crimes We made harām for them the things that were halal for them.' Some of these have been mentioned in Surah Baqarah and some will be mentioned later.

They would take riba

One of their transgressions was that despite being prohibited they would take *riba* (interest) and unjustly consume other people's wealth. However the Qur'ān states that those of them who had firm knowledge still believed in the Qur'ān and the previous Heavenly books, were bound by the command to establish prayer and pay zakah, and believed in Allah ﷻ and the last day. It is such people who will be given great reward.

All revelations are linked

Verse 163 reveals that Allah's ﷻ *wahi* (revelation) and the whole system of prophethood is interlinked. After mentioning Syeduna Nuh عليه السلام and the prophets after him, and the many prophets between Syeduna Ibrahim ﷻ and Syeduna Isa عليه السلام, it says that just as We sent down revelation to all these prophets in turn, O most honoured Prophet, We have sent down a revelation to you.

Belief in all the messengers

It also states that We have mentioned the names and events of some messengers to you, whilst there are other messengers whose events have not been mentioned, only their names have been mentioned in the Qur'ān and ahadith. It is obligatory to specifically believe in each of them, and there are those messengers whose names and events have both not been mentioned in the Qur'ān, and it is obligatory to believe in all of them collectively i.e. we believe in all those Allah ﷻ sent as messengers.

Reason for sending prophets

The Qur'ān tells us a reason for sending messengers and prophets, so that evidence of Allah's ﷻ invitation to truth reaching them be established, and that on the day of qiyāmah no one has an excuse for their disbelief and polytheism, transgression, sedition and their misguidance. Hence the duty of the prophets was to give the glad tiding of divine mercy and the warning of divine punishment.

Allah ﷻ and His angels testify to the revelation descending upon the Prophet ﷺ and in that way reveal his prophethood. Those people who disbelieve and block the straight path are in open misguidance, and Allah ﷻ does not forgive such disbelievers and criminals and does not place them onto any path other than the path to Hell. If the people believe in the message brought by the Prophet ﷺ it is good, otherwise Allah ﷻ has no need for people' s acceptance, because He ﷻ is the owner of the Earth and the Heavens and everything in them.

Do not exceed the limits

The Christians committed excess in the religion and declared Syeduna Isa عليه السلام God's son, so Allah ﷻ ordered not to exceed the limits in the deen, and not to say untrue things about Allah ﷻ. The Maseeh Isa ibn Maryam was a messenger of Allah ﷻ, Allah's ﷻ word, which He ﷻ sent to Syeda Maryam, and was His Ruh (spirit).

There is only one god

He ﷻ further said 'Do not say there are three gods, (holy father, holy son and holy spirit), refrain from exaggeration in your creed (aqeedah); Allah ﷻ

is just One, Only He is worthy of worship and is pure from having any children and He is the Master of the Heavens and the Earth. It further states: 'Neither does the Maseeh or the Angels near to Allah ﷻ have any issue with being servants of Allah.' i.e. being a servant in the court of Allah ﷻ is the source of pride for every degree of Creation.

The strong proof and nur

Verse 174 says to the people that a strong proof (*burhān*) has come to you from Allah ﷻ and so has a clear *nur* (light) been sent you; the strong proof (burhān) refers to Muhammad ﷺ. Attaining Allah's ﷻ mercy and staying firm on the straight path is dependent upon a complete connection with Syeduna Muhammad ﷺ and the clear *nur*, the Qur'ān.

The estate of one with no parents or offspring

The last verse of Surah An Nisa mentions a rule of inheritance, that if someone dies leaving behind neither any parents (ascendants) nor any children (descendants), such a person is called 'kalāla', and if he has a full sister or half-sister from his father, she will get half the estate. If (the kalāla is a female) dies and has no children he (the brother) will inherit all her estate.

If the deceased had 2 or more sisters as above, they will in total share two thirds of his estate. If the deceased leaves both full brothers and sisters or both from his father's side, they will share all the estate, with brothers getting double the sisters share.

Allah ﷻ clarifies these financial matters because He ﷻ wishes to save you from misguidance and ignorance.

Surah Al Mā'ida

This is a Madani surah, however some of its verses were revealed in Makkah. This was the 113th surah to be revealed although it is positioned fifth in the Qur'ān. This surah is called Mā'ida because in two verses food and a tablespread are mentioned. It is also known as Surah Aqood and Munqaza. The Prophet ﷺ said that Surah al Mā'ida is known as Al Munqaza amongst Allah's ﷻ angels because it saves its recitor from the angels of punishment. *(Tafseer al Muneer vol 6 p60)*

This surah begins teaching behaviours by ordering the fulfilment of promises. Every intelligent person knows how important fulfilling promises is for bilateral, social and national matters and for relationships.

It then states that apart from those that are excluded, all four-legged animals are halāl (the list of excluded animals will come later) but hunting is not permitted for those in ihrām. It then orders not to violate the sanctity of Allah's ﷻ signs and the (four) sacred months. Similarly, do not violate the animals sent to the ka'bah or those with fabric around their necks (the sign of qurbāni). Once out of the ihrām, hunting is permitted.

Help one another in good

Then the Muslims are ordered to assist one another in doing good and not to help one another in evil. This blessed verse is from the comprehensive words (*jāme ul kalām*) for it encompasses every virtue and vice, and every good and evil, in a very succinct way, and establishes a basis and rule for all acts.

Verse 3 mentions the clear harām food items:

1) Carcass / dead animal: the animal that died naturally and was not slaughtered before dying.
2) The blood that flows at the time of slaughter
3) The meat of the swine / pig
4) The animal upon which a name other than Allah's ﷻ was taken at the time of slaughter
5) The halāl animal that died through strangulation
6) The halāl animal that died from an injury
7) The halāl animal that died from falling from a high place
8) The halāl animal that was killed by another animal striking it with its horns.
9) The animal eaten by wild animals
10) The halāl animal that was sacrificed at the altar of the idols
11) To find out destiny through (divining) arrows.

Your deen has been completed for you

This is also the blessed verse revealed to honour the Muslims; i.e. 'Today I have for you completed your deen, and completed My blessing upon you, and chosen Islam (as a deen) for you.'

No heavenly book prior to the Qur'ān had announced the completion of the deen.

In this same verse in which we are told that in a desperate situation it is permissible to eat haram items (only) as much as is necessary.

The food and women of the ahl ul Kitāb

Verse 5 tells that the food of the Muslims is halal for the Ahl ul Kitāb and the food of the Ahl ul kitāb is halāl for the Muslims, provided that the food itself is intrinsically halāl and no harām item has been mixed with it. The verse that also tells that Muslims can marry the chaste and free women of the Ahl ul kitāb.

The Wudhu and Tayammum

Verse 6 mentions the four *farāid* (obligations) of Wudhu:

1. Washing the full face;
2. Washing the arms including the elbows,
3. Wiping the head and
4. Washing the feet including the ankles.

Then permission for tayammum where required is given for the sick, the traveller and those in need of wudhu or ghusl. Tayammum has been briefly described earlier in Surah An Nisā.

Do not be biased in your judgements

Vere 8 commands unbiased justice; and states 'Do not commit injustice because of enmity for a nation, keep being just and this is closest to the fear of Allah (taqwa).'

Verse 11 mentions the failure of the Jewish plan to murder the Prophet ﷺ by throwing a heavy stone upon him, and Allah's ﷻ favour in protecting the Prophet ﷺ.

Allah's ﷻ Covenant

In verse 12, whilst mentioning the covenant with the Ahl ul Kitāb, Allah ﷻ states 'And Allah said, "Undoubtedly, I am with you. If you keep establishing the prayer and giving zakah and believe in My messengers and support them respectfully and loan Allah a good loan (from the wealth He ﷻ gave you), I will surely remove from you your sins and enter you into the gardens beneath which rivers flow.'

After this Allah's ﷻ la'na (curse) upon the Undoubtedly, Bani Israil is mentioned due to their oath breaking, heartlessness and changing of Allah's ﷻ word.

Further on it states that as punishment for neglecting much of this divine covenant mutual hatred, envy and enmity was created between them. The crimes of the Ahl ul kitāb are very many, but only very few have been mentioned because the aim was to reform them and not to publicise their crimes. Allah ﷻ then states 'Verily there has come to you from Allah ﷻ the prophetic light and a clear Book through which Allah ﷻ guides to the paths of peace those who pursue His pleasure, and with His permission brings them out of darkness into the light and guides them to a straight path.'

False claims of God's offspring

In verse 17 Allah ﷻ declares as Kāfir (disbelievers) those who call Isa ibn Maryam 'God' and states that assuming for a moment Allah ﷻ wanted to destroy Syeduna Isa عليه السلام and his mother, all the people of the Earth would not be able to save them. Then Allah ﷻ rejects the assumption and false claim of the Jews and Christians that they were Allah's ﷻ sons and his beloveds. He ﷻ said that you are like all the other people.

Allah's ﷻ final prophet has now come

Addressing the Ahl ul Kitāb it says that after the sending of prophets there was a gap (this time period is known as Fathrah) and then We sent our Great Prophet ﷺ so that you could not say that no *Basheer Nazeer* (Glad tiding giver, warner) came to us, so Allah's ﷻ final Prophet (Muhammad ﷺ) has come to you giving you the good news of Allah's ﷻ mercy and warning you of His punishment.

You and your Lord fight

Verses 21-26 mention that the Bani Israil were ordered to enter the Holy Land and they said "O Musa, there are some very strong people there so we will not enter until they are expelled from it. So you and your Lord can go and fight. We will just sit here.'

When Musa عليه السلام became disheartened by his nation he pleaded to Allah ﷻ that I can only convince myself and my brother (Harun); so decide between me and my disobedient nation. As punishment for this disobedience the Holy Lands were made harām upon the Bani Israil for 40 years and they wandered the Earth as a result.

The first murder

Verses 27-31 mention an event between two of Syeduna Adam's عليه السلام sons, both of them presented a sacrifice (qurbāni) to Allah ﷻ. One was accepted and one was rejected. In the Shariah of that time the sign of acceptance was that a fire would come from the sky and burn the sacrifice. In anger, Qābeel, whose sacrifice was rejected, murdered his brother Hābeel. The background to this sacrifice is mentioned in the books of tafseer. Then Qābeel could not work out what to do with his dead brother's body. Allah ﷻ sent a crow who demonstrated burying the body in the ground.

After mentioning this background Allah ﷻ states 'Because of that, we determined for the Bani Isra'eel that whoever kills a soul not for another life (i.e. not as qisās for murder) and does so for spreading discord on the Earth, it is as if he has killed the whole of mankind. Conversely, whoever saves one (innocent) life, it is as if he has saved mankind entirely.'

Sanctity of human life

This reveals that the sanctity of life is a universal right of all humans, and the killing of one innocent person is a violation of all of humanity's right to life.

Condemnation of terrorism

After this the punishment for the greatest crime against humanity, which today we call terrorism, is mentioned alongwith it being declared a war against Allah ﷻ and His Prophet ﷺ. It states 'the penalty for those who wage war against Allah ﷻ and His Messenger and cause sedition and terror upon the Earth is that they be identified one by one and killed or crucified, or that their hands and feet be cut off from opposite sides or that they be exiled from the land (i.e. imprisoned). This is the worldly disgrace for them; and there is a great punishment for them in akhirah.'

Uptake piety and seek a waseela

Verse 35 orders believers to uptake taqwa (piety) and seek a waseela (for salvation) before Allah ﷻ. Verse 36 states that even if a person owned the whole world, and twice it, and gave it all as *fidya* (compensation) it would not be enough to save the disbeliever on the day of judgement.

Punishment for stealing

Verse 38 stipulates the punishment of cutting off the hand of the man or woman who steal. This is punishment for them and a lesson for all other people from Allah ﷻ. If they then repent and pledge to reform then Allah ﷻ is the forgiving. Verse 40 declares the ownership of the Heavens and the Earth and the power to give punishment and forgive as a particularity of Allah ﷻ.

Hypocrisy of the Ahl ul kitāb

Verses 41 and 42 mention once again the hypocrisy of the Ahl ul kitāb:

- They claimed by tongue to believe but in their hearts had hypocrisy
- They would listen to a lot of lies.
- They would listen with great attention to people who remained distanced from the Prophet ﷺ
- They would change Allah's ﷻ words
- They would bring their matters to the Prophet ﷺ with the intention that if they liked the answer they would accept and if they didn't they would reject it.
- They would consume a lot of harām
- The punishment of Zinah in the Towrah was stoning but their ulema hid this ruling. The Prophet ﷺ revelaed it.

Allah ﷻ told the Prophet ﷺ that if they bring a matter to him it was up to him whether he wanted to decide over it or not, but if he did he should do so justly. In verses 44, 45 & 47 Allah ﷻ states that those who do not decide matters in accordance with Allah's ﷻ commands are kāfir, zālim and fāsiq, i.e. the one who is so rebellious that he doesn't accept Allah's ﷻ command at all, is a disbeliever whilst the one who does not accept Allah's ﷻ command due to stubbornness or weakness in deeds is zālim and fāsiq.

Allah ﷻ will protect the Qur'ān

In verse 44 it states that We revealed the Towrah and it contains guidance and light and the prophets who are obedient to Allah ﷻ commanded the Jews in accordance with it. That is why the people of Allah ﷻ and ulema were denoted guardians of Allah's ﷻ Book i.e. the responsibility of protecting the Towrah belonged to the Jewish scholars, and that is why it got changed. However Allah ﷻ Himself has taken responsibility to protect the Qur'ān and therefore it is safe from any changes, which is one of its miracles.

An eye for an eye

Verse 45 mentions the law of Qisās; that the payback for a life is life, the payback for an eye is an eye, a nose for a nose, an ear for an ear and a tooth for a tooth. Similarly, there is Qisās for injuries, and whosoever gives the Qisās with a content heart (repenting sincerely for his crime) it will act as compensation for his sins.

The Qur'ān protects the earlier books

Verse 46 states that the system of prophethood continued after Syeduna Musa ﵇, and Syeduna Isa ﵇ came in his footsteps. He confirmed the Towrah and was given the Injil, which like the Towrah was an embodiment of guidance and nur. After the Towrah and Injil is the Qur'ān and its particularities are that it has been revealed with truth, confirms the earlier books, and is the Muhaymin (guardian, protector) of those books.

Everyone has been given a choice

Verses 48 and 49 tell that Allah ﷻ has determined a shariah and a clear path of action for every ummah (nation). Had Allah ﷻ willed He ﷻ could have made all the people believe, but he gave His people a choice to choose between the Path of Right and the Path of Wrong, and in this is the test of the good and the bad so endeavour to get ahead of one another in good deeds.

The desires of the followers of falsehood are mentioned; they just want darkness and ignorance whilst Allah's ﷻ determined system and order is exceedingly better and excellent.

Hypocrites will feel shame

It then tells that the hypocrites who fear coming out to the field of action will be ashamed of their conduct when Allah ﷻ gives victory to the Muslims. Verse 54 tells us that Allah's ﷻ deen is not reliant upon anyone, if Allah ﷻ wants He ﷻ can create a group of people who Allah ﷻ will love and who will love Allah ﷻ, who will be tender hearted towards the Muslims and harsh on the disbelievers.

Who to befriend?

Verse 56 states that those who make Allah ﷻ, the Prophet ﷺ and the believers a friend it is this group of Allah ﷻ that is victorious.
Verse 57 tells us not to make friends of those of the Ahl ul Kitāb who make fun of the deen.
In verse 60 Allah ﷻ states that the worst punishment is for those whom Allah ﷻ has cursed and sent His wrath upon, they are those who worshipped the devil and some of their appearances were changed to look like monkeys and pigs.

The transgressions of the Ahl ul kitāb

Verses 61-62 mention the hypocritical Ahl ul Kitāb's rapidly increasing treachery, lies, sins, excesses, and eating harām.

Verse 63 condemns the scholars of the Ahl ul Kitāb for staying silent upon the bad deeds of people and neglecting the obligations of their position.

In verse 64 the blasphemous audacity of the Ahl ul Kitāb is mentioned; they used the words *faqeer* (poor) and miserly for Allah ﷻ. In refuting them Allah ﷻ says that it is actually the hands of these misfortunates that are bound (tied up), and may Allah's ﷻ curse be upon them for their blasphemous statement, because Allah's ﷻ Hands are open, He ﷻ spends as He ﷻ wills.

Verse 66 states that had the Ahl ul Kitāb acted upon the commands in the Towrah and Injil they would have been given extensive rizq and apart from a moderation loving group the rest of the Ahl ul Kitāb were wrapped in sin. In verse 67 Allah ﷻ says 'O Messenger, pass on what has been revealed to you from your Lord, and if (for arguments sake) you do not, then you have not conveyed His message. Allah ﷻ will protect you from the (evil of the) people.'

In verse 68 the Ahl ul Kitāb are told that until they act upon the commands of the Towrah, Injil and Qur'ān they will not find guidance.

Verse 69 states that (those from the) claimants of imān, Jews, Christians and Sabians who believe in Allah ﷻ and the last day (properly) and stay firm upon good deeds will have no fear or be sad. This means that when they believe in Allah ﷻ properly they will accept all His commands, will believe in the Qur'ān and the Final Prophet Muhammad ﷺ, and so will no longer remain Jew, Christian or Sabian, rather they will become believers.

Verses 70 and 71 mention the Bani Israil's rejection and killing of prophets, and their misconception that they will not be punished for that.

Verses 73 to 80 mention the faults in the Christian beliefs; they believe in the divinity of Isa and the Trinity, whereas Allah ﷻ is One and Has no partners, and that the Maseeh Isa Ibn Maryam also told the Bani Israil this.

Maseeh Isa Ibn Maryam is a messenger, just like the messengers that came before him, and his mother is truthful. He would eat food (like ordinary folk) which is a need and whoever is in need, how can he be God?!

The Ahl ul Kitāb were cursed through prophets Dawud and Isa because of their disobedience, extremism, transgressions and failure to order good and forbid evil. It then states the Christians have scholars and monks amongst them who are not arrogant, and that is why there are friends of Muslims amongst them.

Juz 7

Syeduna Ibn Abbās narrates 'When the Prophet's ﷺ companions reached Negus (in Abyssinia) and recited the Qur'ān, (on hearing the Qur'ān) the scholars and monks there recognised the truth and tears began flowing from their eyes.' The first verse of the seventh juz (para) describes this spectacle as follows:

'And when they hear what was sent to the Messenger, you see tears flowing from their eyes on recognition of the truth and they say 'Our Lord, we believe! so record us with those who bear witness (to the truth).'
Then their reward in akhirah and entrance into Jannah is mentioned.

Only Allah ﷻ can determine Halāl and Harām

In verse 87 the believers are told that declaring something halāl or harām is only for Allah ﷻ and His Prophet ﷺ, so do not make halāl things harām yourselves. They are also told to eat from Allah's ﷻ halāl and pure foodstuffs.

Breaking an oath

Verse 89 mentions the ruling of *Yameen e Mun'aqida* - when someone takes an oath to do (or not to do) something. If he fulfils that promise then from a fiqh (legal) perspective we will say he is freed from that oath, but if he breaks that oath i.e. acts opposite to the oath, in fiqh we say he is 'hānith.' This verse mentions the penalty for breaking an oath, which is: feeding two average meals to 10 needy people or clothing them, or freeing a slave (which cannot be done nowadays). If someone is unable to do any of these he should fast for 3 days.

Allah ﷻ also says that oaths should be honoured so that one does not have to endure a penalty. It is mentioned in a blessed hadith that if a person makes an oath for a matter that is prohibited by Shariah (e.g. he says I will have no contact with my mother, brother, sister etc) he should break such an oath and pay the penalty.

Intoxicant (alcohol) and gambling forbidden

In verses 90-91 it states 'O believers, intoxicants, gambling, [sacrificing on] stone alters of idols, and divine arrows are from the impure acts of the devil, so avoid them in order to be successful. The devil just wants to create animosity and hatred between you through intoxicants and gambling and to stop you from the Dhikr of Allah ﷻ and prayer. So will you not avoid them?!'

In these two verses intoxicant has been mentioned alongside the clear Harām things and nine reasons are given to reinforce its harām status. Consequently, there is no room for any doubts or suspicions over the impermissibility of alcohol.

Hunting whilst in ihram

Verses 95-99 mention the impermissibility of hunting whilst in ihrām. If one does so one will need to pay a *fidya* (compensation) of sacrificing a similar animal, and this sacrifice must be performed in the haram. Two arbitrators will then determine the value of the animal that was hunted and the offender will have the choice to feed the poor to that value or fast as many days as that money would be fidya for (i.e. in line with the missed the fasts of Ramadhān). Detailed rulings can be found in the books of fiqh.

The verse also states that whilst in ihrām it is impermissible to hunt animals of the land, it is permissible to hunt the animals of the water.

Don't ask too many questions

Verses 100 to 103 forbid asking the Prophet ﷺ unnecessary questions and state that if matters were made apparent you would find many of them very difficult.

Animals devoted to their idols

During jahiliyyah the polytheists (mushrikeen) would devote certain halāl animals to their idols and would then consider it forbidden to milk them, eat them or carry loads upon them. Some of these were called Baheera, Sāiba, Waseela, and Hām. Allah ﷻ said 'the disbelievers have attributed a slander upon Allah,' meaning that making something harām or halāl is only for Allah ﷻ and His Prophet ﷺ, the people do not have the right to declare something halāl or harām.

This is the way of our forefathers

Verse 104 states that when the Ahl ul Kitāb and those who turn away from the deen are invited to follow the deen and Prophet ﷺ sent down by Allah ﷻ, they claim that the path we are on is what they found our forefathers on so how can we leave the ways of our forefathers?! However is this even if their forefathers knew nothing and had strayed off the path of guidance?!

In every era when rejectors run out of answers to the evidences of truth this is their answer of last resort borne out of stubbornness. It is clear that this attitude would hurt the Prophet ﷺ so to comfort the believers Allah ﷻ said that as long you are on guidance the misguidance of others cannot harm you.

The Islamic Will

Verse 106 orders appointing two just witnesses when making a will so that there is no dispute afterwards. It also commands that people should not withhold (hide) an honest testimony. At the beginning of Islam making a will was *fard* (obligatory), but after the rules of inheritance were revealed it became just *mubah* (allowed); although making a will for good works remains *mustahab* (good).

Allah's ﷻ blessings upon Isa عليه السلام

In verses 110-111 Allah ﷻ reminds Syeduna Isa عليه السلام of His blessings upon him:

1) I helped you through the Ruh ul Qudus (Holy Spirit),
2) (With the power I gave) You spoke to people whilst in the cradle and will be able to do so in old age.
3) I taught you the Book, Wisdom, Towrah and Injil.
4) Then the miracles given to Syeduna Isa عليه السلام are mentioned: forming a bird from dust and putting life into it with Allah's ﷻ permission, curing the blind and leper and bringing the dead to life

5) and saving him from the harm of the Bani Israil etc.

Allah's ﷻ blessings are an Eid

Verse 112 mentions that Syeduna Isa's ﵇ companions asked him to supplicate to Allah ﷻ to send from Heaven a prepared meal so that they could eat it and attain the heart's contentment. Syeduna Isa ﵇ supplicated to Allah ﷻ as follows 'O Lord, send down to us a table [with food] from the Heaven which can be an Eid for the first of us and the last of us and a sign of Your Power. Provide for us, and You are the best of providers.'

This demonstrates that we can call the day Allah's ﷻ blessing came to us an Eid and that is the reason Muslims describe the day of Mawlid as Eid.

Allah ﷻ said 'I will send down this blessing to you, but whoever after this (seeing these signs) from amongst you disbelieves, I will punish him in a way I have not punished anyone from the worlds.'

Syeduna Isa ﵇ did not order his worship

In the subsequent verses, to establish evidence against the Ahl ul Kitāb, it asks 'O Isa, did you tell the people to make you and your mother two gods alongside Allah?' It is obvious that Syeduna Isa ﵇ declared his innocence from this, and said 'I only told the people what You commanded; to only worship Allah, who is my and your God.' Allah ﷻ is effectively saying to Syeduna Isa ﵇ that this matter is no longer your responsibility.

Surah Al An'ām

This is a Makki surah and the 55th to be revealed. It was revealed all in one go.

In it the basic matters and proofs of Tawhid and Risālah are mentioned, aswell as life after death, the reckoning and reward and punishment. It reveals the real deen of Syeduna Ibrahim ﵇, provides evidences based upon the human's intrinsic and extrinsic testimonies and its logical and natural requirements, explains why the miracles demanded by the polytheists were not presented, mentions destiny, and refutes some polytheistic rituals and the ignorance of the mushrikeen. It also mentions the universal rules and etiquettes of civil and social life.

At the beginning of this surah Allah's ﷻ Power is mentioned; He ﷻ created the Heavens and the Earth, lightness and darkness, made the human from dust and determined (both) a lifespan for him and the time of qiyāmah.

However, the disbelievers still attribute partners to Allah ﷻ and are snared in doubts about His Power, even though He ﷻ knows the human's inward and outward and each action.

They do not reflect on the Signs

One trait of the rejectors is that even after receiving signs of Allah's ﷻ Power they fail to reflect upon them. Allah ﷻ states that We had given many nations before you rule on Earth, sent abundant rains over them, ran rivers under their gardens and then as punishment for their sins We destroyed them.

Go and see their relics

Verse 7 states that the condition of the disbelievers is that even if a written book was sent down to them which they could touch and see, they would still not believe and would call it magic. Similarly, if an angel descended unto them in its angelic form they would not be able to see it and if it came in a human shape, they would claim it was just a human like them. In comforting the Prophet ﷺ Allah ﷻ said 'the disbelievers of every era mocked their prophets, (so) travel and see the world, the destroyed relics of such nations will reveal to you their outcome.'

Should I leave Allah's ﷻ worship?!

In verse 14 the Prophet ﷺ is ordered to (rhetorically) ask the disbelievers and polytheists if he ﷺ should leave the Creator of the Heavens and the Earth and the One who gives livelihood to all and accept another as his maker?! So, say to them: I am the first to accept Islam. Whoever Allah ﷻ wishes to harm, no one other than Him can save, and if He ﷻ wishes good no one can prevent it, He ﷻ is the owner of all good. I have been ordered to warn each person of Allah's ﷻ punishment and invite to His tawheed and announce innocence from *shirk* (polytheism).

They recognise him like their own sons

Verse 20 refutes the misstatement of the Ahl ul Kitāb that they do not know anything about the prophethood of Allah's ﷻ Messenger. Allah ﷻ says that they recognise him just as they recognise their sons and his prophethood is true.

Verse 22 says that on the day of qiyāmah We will gather all the polytheists together and ask where are their false gods?! They will disown their past.

Disbeliever's regret in qiyāmah

In verse 25 Allah ﷻ says (to the Prophet ﷺ) that the rejectors listen to your words attentively but owing to their bad deeds their hearts are veiled and their ears covered. This means that they hear but the hearing is of no benefit and they obstinately reject the truth. In akhirah they will wish to be sent back to Earth and join the believers, but whilst on Earth they reject life after death.

In verse 27 Allah ﷻ mentions the disbelievers' regret on the day of qiyāmah and their promise of not rejecting the divine verses if they were returned to the world, but Allah ﷻ states that even if We sent them back they would still do the things they were prohibited from. So although they now reject the afterlife, when they will be stood before Allah ﷻ and asked about the afterlife they will accept it, but at that time it will be of no use to them.

In verse 31 Allah ﷻ states that these people rejected being presented before Allah ﷻ and they are carrying the burden of their bad deeds on their backs and when qiyāmah will arrive suddenly they will say 'Woe, we have been extremely neglectful.'

Allah ﷻ has given everyone a choice

In comforting the Prophet ﷺ Allah ﷻ said: Do not be sad, in reality they are not rejecting you but are rejecting the Divine signs, and messengers before you were also rejected and they were patient. Had Allah ﷻ wanted He ﷻ could have forced everyone onto guidance, but His wisdom was to test the human by giving a choice and establishing the system of reward and punishment.

In verse 36 it says that the only one's who accept are those who listen but these (rejectors) people's hearts are dead. Then the false demands of the polytheists are mentioned, and that Allah ﷻ can fulfil their requests but His wisdom is in not fulfilling them.

In verse 38 Allah ﷻ states that the animals walking on the Earth and the birds flying in the skies are creations just like you. When qiyāmah arrives and Allah's ﷻ punishment will be before the eyes, even the mushrikeen then will call out to the One Lord.

Verse 44 mentions the way to educate societies and bring back from misguidance to guidance. There is also mention of people forgetting guidance, their wealth being increased as a test, their subsequent boasting over those blessings and their sudden capture.

Verses 46-50 ask that if Allah ﷻ was to take away your powers of hearing, seeing and understanding then who could give you these blessings?!

Strange requests of the polytheists

The polytheists would make many weird requests of the Prophet ﷺ so Allah ﷻ said 'Say to them that I never claimed to have Allah's ﷻ treasures and nor do I personally know the unseen, and nor have I claimed to be an angel, I simply follow what has been revealed to me.' So even though the Prophet ﷺ knows the ghayb through Allah's ﷻ informing him, being the sovereign knower of Ghayb is a particularity of Allah ﷻ. All of the Prophet's ﷺ matters are a bestowment from Allah ﷻ.

Stay with those who worship Allah ﷻ

The leaders of the polytheists said to the Prophet ﷺ 'If you could specify a time for us when the poor Muslim companions are not around you (like Suhayb, Ammār, Bilāl, Abdullah bin Mas'ood) then we might pay attention to your words.' As the Prophet ﷺ forever wanted people to accept the invitation to truth he thought about accepting their demand.

Verse 51 contains the command to continue warning those who are convinced of being raised up again of Allah's ﷻ punishment. In verses 52-54 Allah ﷻ states 'Do not distance yourself from those believers who worship their Lord day and night and keep seeking His Pleasure.'

When the disbelievers made their riches the criteria of truth, Allah ﷻ refuted them and said that when the poor Muslims come to you say 'May there be peace upon you, your Lord has made mercy necessary upon Himself, when one of you commits a mistake through ignorance and then repents and rectifies it then verily Allah ﷻ is the most forgiving and extremely merciful.'

Everything is recorded on the Loh ul Mahfooz

It is said in verse 59 'And the keys of the Ghayb are only with Allah ﷻ, no one (independently) knows it except Him, He ﷻ knows everything that is on dry land and wet land, He ﷻ knows every leaf that falls from the tree and every seed in the darkness of the soil, and every dry and moist thing is written on the Loh ul Mahfooz.'

Verse 60 mentions the continuing system of sleep and awakedness, and then dying after the completion of a determined time and returning to Allah ﷻ.

It is Allah ﷻ Who saves you

In verse 61 it said that Allah ﷻ is stronger than His servants, and He ﷻ sends angels to look over them and when the time of death arrives the angels take the soul without any mistake.

Verse 63 asks who saves you from the darkness of the Land and the Sea?! It is the One Who you humbly and discretely call out to claiming that if He ﷻ saves us from this calamity you will definitely become from those who are grateful. O Messenger, say it is Allah ﷻ who saves you from that calamity and every problem and yet you still commit *shirk* with Him!

Punishment can come from any direction

Verse 65 states 'Allah is able to send a punishment to you from above your heads or from beneath your feet, or divide you into different groups hostile to one another and make you taste the delight of fighting one another.'

The mufassireen state that one form of punishment from above is destructive typhoons and thunderstorms. The punishment from beneath the feet includes floods, earthquakes and drought. Another punishment from above is oppressive rulers, or subordinates who are disobedient. Different groups of the ummah pitted against one another is also a form of punishment, and we witness these different forms from time to time.

Stay away from those with evil belief

Verse 68 speaks about staying away from the company of those with evil belief: 'turn away from those who mockingly discuss our verses, and if you (happen to) mistakenly sit with them then get up once you remember.' Verse 70 orders to leave as they are - but still keep advising - those intoxicated by the pleasures of the world and those who take their religion as amusement and pastime.

In rejecting the polytheists verse 71 says 'O Prophet, say to them: Should we leave Allah ﷻ the Rightful deity and call out to the false gods who can neither benefit nor harm us, so will we, after receiving guidance from Allah, turn our back on it in favour of kufr?! The sound mind can never accept this!'

In verse 73 it is said 'Allah is the One who created the Heavens and the Earth, and when He ﷻ will order an extinguished thing to become, it will come into existence.'

Gave Syeduna Ibrahim ﵇ complete certainty

Verses 73-81 mention Syeduna Ibrahim ﵇. Allah ﷻ states that to provide Syeduna Ibrahim ﵇ complete certainty We showed him the control of the Heavens and the Earth i.e. We told him the wisdoms and secrets in the creation of the Universe.

To preach with wisdom to the nation that worshipped apparent things and to show that the apparent things of this universe were perishable and prove the tawheed of Allah ﷻ Syeduna Ibrahim ﵇ did the following: The darkness of the night had spread, he saw a shining star and said '(Is) this my Lord?' Then when it sank he said 'I do not like what sinks.' Then when he saw the sparkling Moon he said '(Is) this my Lord?' Then when it sank too, he said 'If my Lord does not guide me, I will surely become from the misguided.' On seeing the burning Sun he said '(Is) this my Lord? It is the biggest (of them).' Then when it sank he said 'O my nation, I am free of your polytheism.'

Then with great wisdom Syeduna Ibrahim ﵇ told his nation that whatever cannot protect itself from decline, setting or disappearance, how can it be the Lord? Then he added 'Indeed, I have turned my face in worship towards the One Who created the Heavens and the Earth, I have turned my face away from all false religions and chosen the worship of the One God who has no partners.'

He then asked his obstinate and argumentative nation 'Do you argue with me about Allah ﷻ Who has guided me?'

After mentioning this lengthy logical and reasoned debate and evidences of truth Allah ﷻ states 'These are the strong evidences we gave Ibrahim against his people.'

All prophets were pious and virtuous

Then it mentions prophets Nuh, Ibrahim's offspring, Isāc, Yaqub, Dawud, Suleman, Ayub, Yusuf, Musa, Hārun, Zakariya, Yahya, Isa, Ilyās, Ismaeel, AlYusa, Yunus and Lut ﵇ and confirms they are all from the pious, and each one was given virtue over their contemporaries – which were the book, commands of Shariah and prophethood. It then said 'These are the people whom We gave guidance, so you too follow their path.'

A humiliating punishment

In Verse 91 it is said: And they did not respect Allah ﷻ in the way they should have. The Ahl ul Kitāb say 'Allah has not revealed anything to any human,' so 'O messenger say to them: The book which Musa ﵇ brought, which is a light and guide for people, who sent that?' Allah ﷻ says 'If only you could see when these criminals will be in the torments of death and when the angels will approach them with their hands outstretched (saying) Give up your souls, today you will be given a humiliating punishment.'

Today you are on your own

Verse 94 states that your false gods who you saw as Allah's ﷻ partners are not here today to support you and you have come to Us on your own, just as when We first created you, and you have left everything behind in the dunya. All relationships have broken and all hopes have ended.

Evidence of Allah's ﷻ tawheed

In verse 95 it says: 'It is Allah who splits the seed and date stones (and causes plants to grow) and brings the living from the dead, and brings the dead from the living.' It further states (He ﷻ splits the darkness of the night) and brings out the morning and He ﷻ has made the night for rest and determined a system for the Sun and the Moon, and made the stars a guide for you in the Sea and the Land.

It says in verse 98 that it is Allah ﷻ Who created you from one soul (Adam) and then there is a station for everyone (the mother's womb and the Earth) and a storage (custody) place (the grave).

Verse 99 mentions the sending down of rains, the resulting greenery, the produce of gardens and the blessing of many different kinds of fruits and flowers and it all being proof of Allah's ﷻ Tawheed.

Allah ﷻ is pure of partners and offspring

In verse 100 it says that the polytheists had made the Jinn – even though they are a creation - partners for Allah ﷻ and also attributed sons and daughters to Him, even though He ﷻ is Pure form that. He ﷻ is the initiator of the Heavens and the Earth and is free from having children. He ﷻ is the deity, the Creator, the eyes cannot capture Him and He ﷻ knows every little thing.

Verses 104 – 107 state that clear and bright proofs have come to you, so if someone walks in this light he will benefit and if someone chooses misguidance that will be his own loss, and if someone commits *shirk* then do not grieve for him, just follow the divine revelation.

Do not talk ill of the gods of others

Whilst providing a principle to help establish peaceful co-existence between different religions verse 108 says 'Do not talk ill of the false gods of the polytheists so that these people, out of ignorance and mischief, do not say bad words about Allah.' i.e. to save Allah's ﷻ honour from the nonsense of the disbelievers and polytheists the Muslims, as prevention, should not blaspheme their false gods.

Verse 109 states that these people swear that if they were to receive a sign they would definitely believe, so say to them 'The signs are only with Allah, and (O Muslims) how do you know that these people will believe when these signs do come?!'

Juz 8

The disbelievers would keep making all kinds of weird demands of the Prophet ﷺ and say: we will believe if and when angels come down to us or if our dead come back to life and confirm what you tell us about the afterlife.

The Qur'ān says that all of these demands are based upon ignorance and are simply excuses for rejecting the truth.

In verse 112 the Prophet ﷺ is reassured that We made enemies like this from the humans and jinn for every prophet. They deceive (the people) through pleasing words and do so to incline the hearts of the rejectors of akhirah towards them.

Eat from the halāl animals

In verse 117-118 it says 'Eat the (halāl) animal upon which Allah's ﷻ name is taken at the time of its sacrifice, the harām things have been mentioned in detail for you,' only in the state of desperation can one eat just enough harām to save one's life. It further adds not to eat the sacrificed animal upon which Allah's ﷻ name was not taken.

A sin is a sin

Verse 120 states that whether a sin is done in hiding or openly, it is still a sin, and should be given up. Whoever commits a sin will be punished for it.

The guided and misguided are not the same

Verse 122 asks if the person who finds the True Path after misguidance and goes forth in the light of the Qur'ān's guidance can be the same as the one who is in constant misguidance?

Verse 123 states that just like this We made the criminals the chiefs in every town so that they can commit crimes and the effect of their fraud and deception falls upon them.

Verse 124 states that when a sign comes to them they say 'We will definitely not believe until we too are given a thing similar to what Allah gave the messengers. Allah ﷻ replies 'Allah knows well whom He ﷻ should appoint as messengers!'

Verse 125 states that whoever Allah ﷻ wishes to guide, He ﷻ opens his heart to Islam and whoever He ﷻ wishes to (make his destiny) misguidance He ﷻ narrows and tightens his heart (for the Truth).

In verse 129 it says that in this way We impose certain oppressors upon other oppressors as a consequence of their evil acts.

Did messengers not warn you?!

In verses 130-131, to complete the proof against them, it asks 'O group of humans and Jinn, did messengers not come to you who would present My signs and warn you about meeting (with Me) on the day of qiyāmah?!' They will say 'We testify against ourselves,' and the life of this dunya had deceived them. (This testimony will be given) because your Lord does not destroy settlements unjustly.'

Ignorances of the polytheists

Verse 136 mentions the ignorance of the Arabian polytheists. They would not only involve with Allah ﷻ their idols in the crops Allah ﷻ grows and the animals He ﷻ created but would deem the idols to have a more important and greater share in them.

Killing children was another ignorance of the polytheists.

The animals and crops of the polytheists

Verses 138-140 state that in the pre-Islamic period the disbelievers and polytheists had divided their animals and crops into 3 types:

1) The fields and animals they would deem impermissible for anyone to take benefit of, because they were dedicated to their false gods and idols and only those they wanted could eat from them. The only men who could were those who were designated to serve the idols. The women could not eat from them.

2) The animals they had dedicated to the idols, they deemed it harām to ride or carry goods upon them.
3) At the time of slaughtering some animals they would not take the name of Allah ﷻ. Instead they would take the name of an idol at slaughter and deem them impermissible to use.

The Qur'ān declares all these were just rules they had made up themselves.

Do not be extravagant

Verses 141-146 mention Allah's ﷻ blessings in the form of fruits, vegetables and animals, and command consuming these blessings of Allah ﷻ and not to be extravagant and not to follow in the devil's footsteps. It orders giving Allah's ﷻ dues from the fruits and produce of the fields (i.e. the ushar).[1]

Then the types of halāl animals are mentioned and the list of unequivocally harām items is again mentioned. It also says that as a result of the transgressions of the Jews, animals with nails, aswell as the fat of cows and goats, was made harām upon them, so instead they melted and sold it.

Allah ﷻ wills us to be disobedient?!

Verse 148 mentions the psychological excuse used by the rejectors of truth of every era, that whatever we are doing we are only doing because Allah ﷻ wills it, had He ﷻ not wanted we could not have done it! However the truth is that Allah's ﷻ will is one thing and Allah's ﷻ pleasure is another, for example punishing a criminal is His Will, but His pleasure is that no one be disobedient. Had Allah's ﷻ Will been to force everyone onto the path of guidance, no one would have been able to go against His command.

Essence of Islamic teachings

Verses 151 -160 contain the commandments:

1) Do not place partners with Allah ﷻ
2) Be good to parents
3) Do not kill your children for fear of poverty

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[1] This is a fixed percentage of the produce / harvest that needs to be given to the poor (effectively the zakah on produce).

4) Refrain from open and hidden obscenities
5) Do not kill unjustly
6) Do not unjustly consume the property of an orphan
7) Weigh and measure fairly in transactions
8) Deal justly with all and without discrimination
9) Fulfil the oaths made with Allah ﷻ

As these nine commandments are the summary of Islam's teachings and its essence, and all other commandments fall within these nine, it was said 'This is the straight path, so leave all your groupings and follow this and heed the commandments of Allah's ﷻ Book.'

Believing then will be of no use

It says that these people demand signs before believing (bringing imān), they ask that angels should come to them or Allah ﷻ Himself should come to them. The Qur'ān says that the day signs from the unseen come to them their believing will be of no benefit then. It also says 'O messenger, those who have split the deen into sects, you have no connection with them.'

The purpose of a Muslim's life

In describing the reality and essence of imān in verse 162 and the purpose of a Muslim's life, it says '(O messenger) Say, my prayer, my sacrifice, my life, and my death, are (all) for Allah, the Lord of all the Worlds, He ﷻ has no partners and this is what I have been commanded and I am the first Muslim.'

The disbelievers would repeatedly tell the Prophet ﷺ to accept their deen and they would guarantee no harm would come to him in the dunya or the akhirah. Allah ﷻ told the Prophet ﷺ to respond 'Should I look for another Lord other than Allah?! Even though He ﷻ is the Lord of everything and everyone is responsible for whatever one does and no one will carry another's burden.'

All this wealth is a test

In verse 165 Allah ﷻ says that the differences in rank and status are purely a test, to see who despite having expansive wealth and rizq obeys Allah ﷻ and who intoxicated by wealth forgets Allah's ﷻ commandments. Allah ﷻ is both swift in reckoning and also forgiving and merciful.

Surah Al'Arāf

This is a Makki surah and the 39th to be revealed. In this surah some of the matters summarily mentioned in Surah Al Anām are given more detail. It mentions the preaching of some of the prophets and the pains they were given as a result. It mentions Syeduna Adam's ﵇ creation, his exit from Jannah and descent to the Earth. A number of rukuhs (passages) mention Syeduna Musa ﵇ and the troubles that both Firawn and the Bani Israil gave him. It also mentions the outcome in akhirah of the polytheists and rejectors.

This surah mentions the conversation between the people of A'rāf (Jannah) and the people of Hell and that is why this surah is called A'rāf. This surah mentions the life after death and contains a detailed refutation of *shirk*.

A'rāf refers to a high place, it also means to know or to recognise. One statement regarding the 'Ahl ul A'rāf' (people of the A'rāf) is that their good deeds and bad deeds will be exactly equal, and their station will be between Jannah and Hell. They will be able to recognise the people of Hell and the people of Jannah. Another statement says that they are either the prophets or the angels.

Stay busy in your mission

At the beginning of this surah the Prophet ﷺ is urged not to be disheartened by the oppressive and hostile attitude of the disbelievers, and instead continue fulfilling the obligation and remain busy in the preaching of this Holy Book.

Yes, we were criminals

Verse 4 reveals that punishment fall upon some settlements whilst they were taking an afternoon nap and the inhabitants acknowledged 'Yes, we were criminals.' Verse 8 tells that the weighing of deeds in Qiyāmah is a fact and whosoever's good deeds will be heavier will be successful and whoever's good deeds will be lighter will carry a loss.

Very few are grateful

In verse 110 the blessing of creating settlements on the Earth for people and providing them with the means of living is mentioned and states that very few people are grateful.

Iblis' arrogance

In verses 11 to 27 the incident of Syeduna Adam ﵇ and Iblis is mentioned, when Iblis failed to prostrate (sajdah) to Adam ﵇ as Allah ﷻ commanded. Allah ﷻ asked Iblis why despite His command he refused. Iblis tried to give a logical answer for his disobedience by saying he was better, because Adam ﵇ was created from dust whilst his source was fire and fire is more subtle than dust and so better. As a result of this arrogance Allah ﷻ expelled Iblis in disgrace from the honourable station. On Iblis' asking for respite until qiyāmah Allah ﷻ granted him it. Iblis then vowed to sit on the straight path and misguide the human from right and left, front and back, i.e. from every angle. Allah ﷻ replied 'Your followers will be in Hell.'

In Paradise

Allah ﷻ entered Syedunas Adam and Hawa ﵇ into Paradise and forbid them from going near a specific tree. The devil entered waswasas (whispers) into their hearts and pretending to be a sincere counsellor and well-wisher said 'You have only been prevented from going near that tree because it will turn you into angels and give you eternal life.' He repeatedly took oaths convincing them of his good intentions. They then made an inferential mistake, and on tasting the tree lost their clothes and tried covering themselves with leaves. Here the Qur'ān says that the Devil's purpose was to expose their nudity.

On realising his inferential mistake Syeduna Adam ﵇ repented and the words of that repentance are mentioned in verse 23. Syeduna Adam and Hawa ﵇ were then sent down from Jannah to the Earth and told they would stay there for a specified time. Then Allah ﷻ mentioned the purpose of clothing; that We sent down clothing to the human to cover his nudity and be a source of beauty, however (despite this) the best attire is piety. Then the human has been warned not to fall for the devil's fraud and tricks, he has been given the ability to see you from every angle.

Allah ﷻ did not order obscenities

Verse 28 states that whenever the kuffār are prohibited from false beliefs and evil deeds they claim it was the way of their forefathers and Allah ﷻ has commanded it. Allah ﷻ rejects this and states that He ﷻ does not order obscene acts, rather He ﷻ commands justice and fairness, so you too should worship Him from your heart.

Adorn beauty at each worship

Verses 31-32 order 'O humans, at the time of each worship (ibādah) adorn beauty and whilst refraining from extravagance utilise Allah's ﷻ blessings. Pure things, whether clothes or food, are halāl for the believers. Allah ﷻ has declared harām inward and outward obscenity, sin and rebellion from truth.'

Verse 35 gives the glad tiding of Jannah to those who follow the honourable messengers and uptake piety and good deeds whilst it warns, of Jahannum, those who undertake kufr, rejection and arrogance.

No malice in the people of Paradise

In verse 40 it says that the doors to the Heavens will not be opened for those who reject Allah's ﷻ signs and are arrogant, and they will not enter Paradise. In verse 43 it states that Allah ﷻ has taken malice out of the hearts of the people of Jannah and they thank Allah ﷻ for finding Guidance, because Guidance is found through His Grace.

In verse 44 and those after it, it is revealed that in akhirah the people of Jannah will call out to those of Jahannum 'We have found the promise of our Lord to be true, how did you find it?' Then a voice from amongst them will call out 'May Allah's curse be upon the criminals.'

The people of A'rāf

It further says that there will be a barrier between the people of Hell and the people of Jannah and the Ahl ul A'rāf will recognise both groups through their signs and will give salām to the people of Paradise and ask the people of Hell 'Today your group and arrogance have been of no use?' The People of Hell will request those of Paradise to throw them a little water and give them a tiny amount of the blessings they have received. But Allah ﷻ has declared that these things are harām (forbidden) for the disbelievers. As for those who had thought of the deen as mere folly and amusement, Allah ﷻ will say to them that just as they had ignored qiyāmah, today they too will be ignored.

In verse 54 the signs of Allah's ﷻ power are mentioned, after which fearing His punishment extremely humbly and privately is commanded.

The example of the human heart and mind

In verse 57 Allah ﷻ informs about the merciful system of rain, with His command the winds take clouds full of water to shower over barren lands from which Allah's ﷻ blessings grow. In a similar way Allah ﷻ will bring the dead back to life. It then says that good land grows vegetation on Allah's ﷻ command and bad lands do not produce gardens or bloom. By giving this example the Qur'ān informs that the human heart and mind are just like the land, i.e. imān finds a place in pure hearts and minds and the fruit of good deeds grows from it, whilst evil hearts and minds do not produce fruits and blossoms of good.

Prophet Nuh ؑ and his nation

In verse 59 the state of Syeduna Nuh ؑ and his nation is mentioned, that the chiefs of his nation said '(God forbidding) you are in clear misguidance.' Syeduna Nuh ؑ responded 'I am the messenger of Allah ﷻ and my job is to want your betterment and invite you to the Truth.' Then it mentions his nation's rejection, the storm and the drowning of everyone except Syeduna Nuh ؑ and those on board his Ark.

Prophet Hud ﷺ and his nation

From verse 65 is mention of Syeduna Hud ؑ and his nation of Ād. The nation of Ād also chided the prophet of Allah ﷻ saying he was (god forbidding) embroiled in folly. Then Syeduna Hud ؑ gave his people the same answer Syeduna Nuh ؑ gave. When Syeduna Hud ﷺ tried to persuade his nation to thank Allah ﷻ for the divine blessings they rejected him so Allah's ﷻ punishment and wrath fall upon them. Allah ﷻ saved Syeduna Hud ؑ and his companions and destroyed those who rejected Allah's ﷻ signs.

Prophet Salih ﵇ and his nation

From verse 73 is mention of Syeduna Salih ﵇ and his Thamood nation. Upon the people's demands Allah ﷻ, by way of a miracle of Syeduna Salih ﵇, created a pregnant she-camel from a rock and ordered that it be allowed to graze freely. The nation of Thamood was extremely strong, who would make palaces in the soft land and make houses in the sides of mountains by cutting and carving them, i.e. they were proud of their strength. The nation of Thamood then went against Allah's ﷻ command and cut the hamstrings of the she-camel. Allah ﷻ punished them for their transgression with an earthquake during the night and they were left flat on their face inside their houses.

Prophet Lut ﵇ and his nation

From verse 80 is mention of Syeduna Lut ﵇ and his nation. They were ahead of everyone of their time in terms of obscenity. They would fulfil their carnal desires in an unnatural way and when Allah's ﷻ prophet would warn them of Allah's ﷻ punishment, they would treat it as a joke. Finally, Allah ﷻ sent down a punishment, stones showered upon them from the sky until no sign of them was left. Syeduna Lut's wife, who was of the same opinion as the people, did not survive the punishment. Only Syeduna Lut ﷻ and a few pious people from his tribe remained safe.

Prophet Shuaib ﵇ and his nation

From verse 85 is mention of Syeduna Shuaib ﵇ and his nation, the Ahl ul Madyan. The Qur'ān mentions that their tainted traits included cheating in measurements and weights, giving people less when weighing; sitting in the paths and frightening the believers to obstruct them from the right path. They too were told to cease spreading fisād (discord) on the Earth and heed the outcome of the transgressions of the earlier nations.

Juz 9

Destruction of Shuaib's عليه السلام nation

The beginning of this Part (juz) mentions the threat the chiefs of Syeduna Shuaib's عليه السلام nation made when they said: 'O Shuaib, return back to our deen or else we will exile you and your followers.' Shuaib pleaded to Allah ﷻ 'O Allah, decide between us and our nation.' Then a punishment similar to that which befall the Thamood nation fall upon them and they were destroyed in a way that it seemed that they had never existed.

Tests before destruction

Verse 94 says that a nation was never destroyed immediately after it rejected a prophet, instead it was first tested through hardship and pain and then through reward and honour and when after all this it still remained obstinate upon kufr, it was destroyed.

Take heed from the previous nations

In verse 96 Allah ﷻ states that had the people of those settlements believed and displayed piety We would have abundantly given them the blessings of the Heavens and the Earth, but instead they suffered a bad outcome for rejecting the Truth. They should not have become heedless of the fact that Our punishment can come whilst they sleep at night or during the day.

The purpose of mentioning the events of the previous nations was to both reassure the Prophet ﷺ in facing the torments of the Makkan disbelievers and also for those disbelievers to take heed.

Syeduna Musa عليه السلام and Firawn

Verses 103 to 129 mention Syeduna Musa's عليه السلام prophethood and Firawn and his aides. Syeduna Musa عليه السلام invited them to the truth saying I have brought clear signs to you so let the Bani Israil depart with me. Firawn asked to be shown the miracles so Musa عليه السلام put his stick onto the ground and it turned into a distinct snake, he then took his own hand out (from under his shirt) and it was shining for all to see. However, rather than accept the truth Firawn's ministers labelled it magic and claimed that he just wanted to expel you from your country. They tried to buy time whilst they gathered their magicians. When the magicians arrived, they asked Firwan what would be their reward if they defeated Musa. Firawn promised they would become close to him. The magicians asked Syeduna Musa عليه السلام if he wanted to go first or should they. Syeduna Musa عليه السلام told them to go first, so as the magicians threw their ropes onto the ground they placed magic into the people's eyes and frightened them and they all said it was great magic. Allah ﷻ then ordered Syeduna Musa عليه السلام to place his stick on the ground and it turned into a snake and began eating all the things the magicians had put down. In this way the truthfulness of the miracle and the falsehood of the magic was made evident to all and Firawn's people were humiliated. The magicians fall into sajdah (prostration) and started believing in Allah ﷻ. Firwan threatened them for believing without his permission by saying he would cut off their alternate hand and feet and hang them. They replied 'You wish to punish us for believing?!' and they supplicated to Allah ﷻ for patience and steadfastness. After this Firawn ordered the killing of the Bani Israil's sons and keeping their daughters alive. Syeduna Musa عليه السلام persuaded the nation to stay patient and said that the good ending was for the people of *taqwa* (piety).

Punishment upon the people of Firawn

In verses 130 to 143 it tells that Allah ﷻ sent a drought as punishment upon the people of Firawn. Their practice was that when anything good would happen they would claim it was down to their skill but when something bad would happen they would complain it was due to Musa being ill omened. Then the punishment of locusts, lice, frogs and blood was sent upon the Firawnites. When they were enveloped in this punishment, they asked Syeduna Musa عليه السلام to supplicate to Allah ﷻ for it to end, and they would believe and free the Bani Israil. However, when as a result of Syeduna Musa's عليه السلام dua the punishment ceased they reneged on their promise, so Allah ﷻ also drowned them in the Sea.

Syeduna Musa عليه السلام crossing the Sea

Allah ﷻ made the weak people the inheritors of the East and the West and fulfilled the good promise made to the Bani Israil. After crossing the Sea the Bani Israil found themselves amongst a nation that worshipped idols so they asked Musa to make them a god too. Musa عليه السلام replied 'Idol worshippers are ignorant and shall be destroyed because of their ignorance.' Then Allah ﷻ mentions His blessings upon the Bani Israil. Musa عليه السلام appointed Harun his successor for his nation and went to Mount Toor for 40 days. Musa requested Allah ﷻ to reveal Himself, but when Allah ﷻ indirectly displayed just a ray (onto a mountain), Musa was unable to endure it and fainted and the mountain disintegrated into dust.

Worshipping the calf in Musa's absence

Verses 144-155 mention Syeduna Musa عليه السلام being given prophethood, the rank of *kaleem ullah* (the one who Allah ﷻ speaks with) and the Towrāt. Further on it reveals that the arrogant will shun the Divine signs, and the deeds of those who reject Allah's ﷻ signs and Qiyāmah are void. Then it mentions that whilst Syeduna Musa عليه السلام was at Mount Toor the Bani Israil sculptured a calf from their jewellery and started worshipping it. So when Syeduna Musa عليه السلام returned he expressed his anger and regret and said that they had committed a grave thing behind him. He put the stone tablets upon which the Towrat was written down onto the ground, and grabbed his brother Harun's head and asked him for an explanation. Harun explained 'My brother, the people rendered me helpless and it was near that they would kill me, so do not be harsh on me and give our enemies the opportunity to laugh at us.'

Musa's عليه السلام supplications

Then verse 151 mentions Syeduna Musa's ﷻ supplication and words of istigfār. Further on we are told that after Syeduna Musa's عليه السلام anger cooled he picked up the tablets containing the Towrāt which had glad tidings of guidance and mercy for those who fear Allah ﷻ scribed upon them.

Verses 156 – 158 mention Syeduna Musa's عليه السلام dua in which he beseeched Allah ﷻ for good for his nation in deen and dunya. Allah ﷻ replied that I will give this perfect blessing to those who practice taqwa alongside imān, pay zakah, and follow that great Ummi Prophet ﷺ, whose mention they find in the Towrah and Injil they have. This Prophet ﷺ will order them to do good and stop them from evil and will make pure things halāl for them and impure things harām and will remove from them the burden of sins and the manacles around their necks. So those who believe in him, honour him and help him, and follow the nur (of guidance) sent down with him, will be successful. After that the Prophet's ﷺ universal messengership is mentioned, that it is not specific to any nation or limited to a particular time but just as the kingdom of the One who sent him is universal so too the prophethood of the messenger of Allah ﷻ covers all the worlds.

Bani Israil's disobedience

Verse 160 mentions the miracles of Syeduna Musa عليه السلام striking a stone and springs of water shooting from it for all 12 tribes, the clouds giving them shade and the sending down of Mann and Salwa. After this it mentions that the Bani Israil were ordered to enter Bait ul Muqaddas supplicating for forgiveness and performing sajdah. However they tampered with that also. It also states that at a settlement at the edge of the Sea called Eela they were prohibited from fishing on a Saturday, but they disobeyed Allah's ﷻ order. With the exception of one group all their appearances were mutilated to appear like monkeys because of these disobediences.

Verses 167 – 168 mention that due to their bad deeds the unity of the Jews was broken and tyrants were imposed over them. The next verse mentions their successors who would change Allah's ﷻ verses for money. Despite all these evils they still held the misconception and self indulgent view that they will be forgiven. Allah ﷻ stated the house of akhirah is only for the pious and Allah's ﷻ obedient servants.

The covenant from all the souls

Verse 172 mentions that Allah ﷻ gathered the souls of all the humans and asked them to confirm His Lordship. This has been called the '*A lastu* covenant.'

The evil of envy

Verse 175 mentions a man - the ulema disagree who that man is - some said it was Bal'am ibn Bāoor; others said it was Ummayya bin Alsalat whilst others claimed it was Abu Āmir Fāsiq. All three shared the evil trait of envy. They were all of great knowledge, endeavour and piety but took up kufr and turned away from the truth; Bal'am ibn Bāoor because of his envy of Syeduna Musa ﵇ and Ummayya bin Alsalat and Abu Āmir Fāsiq because of their envy of the Prophet ﷺ.

They do not understand, see or hear

Verse 179: In deeming those who do not use the god given blessing of the intellect to accept guidance as worse than animals it says 'They have hearts but do not understand (the proofs of Truth), they have eyes but do not see (the Divine signs) and they have ears but do not hear (the invitation to the Truth).

Call out with the beautiful names

Verse 180 mentions calling out to Allah ﷻ with His *Asmā ul Husna* (beautiful names). Verse 183 mentions Allah ﷻ giving respite (time) and His hidden course of action.

Knowledge and goodness is all from Allah ﷻ

Verses 186-188 mention the rejectors asking about qiyāmah and its sudden arrival. In teaching the Prophet ﷺ humility and submission before Allah ﷻ it states: 'Say, I have no (personal) power to benefit or harm myself, save that which Allah ﷻ wills. Had I (personal) knowledge of the Unseen, I would have (gathered myself) an abundance of good, and no harm would affect me.' It means the knowledges of the unseen and all blessings are from Allah's ﷻ bestowment, and when any pain comes, it does so with His will and decree.

Verses 189 to 190 state that all the humans were created from one soul (Syeduna Adam ﵇) and from it its partner was created so that it could find peace through it. When the wife becomes expectant the husband and wife supplicate for a healthy boy and promise to be grateful but when Allah ﷻ grants them it they attribute partners to Allah ﷻ. The subsequent verses mention the weakness, helplessness and dependency of the false gods of the disbelievers.

False gods are helpless

In verse 194 the polytheists are told that their false gods are just creations like themselves, but also lack the blessings of eye, ear, hand and foot. i.e. they are helpless and weak and unable to harm or benefit anyone. These things are only in Allah's ﷻ power.

A beautiful character

Verse 199 contains a comprehensive definition of a beautiful character. Allah ﷻ said to the Prophet ﷺ that when a guilty person comes to you seeking forgiveness, forgive him and order him to do good, and instead of debating with naïve people, turn your blessed face away. If the devil plants *waswasas* (whispers) then read 'A'oodu billah'; the Dhikr of Allah ﷻ will provide shelter from the devil's mischief.

Remain silent when listening to the Qur'ān

At the end of surah A'rāf, in verse 204, it orders listening attentively and remaining silent when the Qur'ān is being recited so that mercy can descend upon you. Also remember your Lord in the morning and the evening with fear and humility in a quiet voice in your heart and do not be from the neglectful.

Attributes of the Angels

In the final verse is mention of the attributes of the angels; they do not become arrogant because of their worship of Allah ﷻ, and they perform the Tasbeeh and prostrate (sajdah) in Allah's ﷻ court. The purpose of this is that the human, to whom the angles prostrated, should do all this in an even better way.

Surah Al Anfāl

This is a Madani surah and the 88th to be revealed. It mentions the property attained through victory in battle (booty), which in Arabic is called Anfāl, hence the reason for this surah's name.

In this surah the rules of booty are mentioned; as well as unity and co-operation, the Muslims departure for the Battle of Badr and despite their lack of numbers their success through Allah's ﷻ support and help, preparing for jihād against the enemy; helping one another on the basis of the deen; the description of the battle of Badr; the rules of agreements between Muslims and disbelievers and the rules for Muslims living in Dār ul Harb (state of war).

Anfāl

The word Anfāl is used for all kinds of booty aswell as when a particular fighter is given more booty than others due to his extraordinary activities that too is called nafal or anfāl. The Anfāl is under the discretion of Allah ﷻ and His Prophet ﷺ, they can give however much to whoever they wish.

Attributes of perfect believers

Verse 2 mentions the attributes of the perfect believers as:

- They fear Allah ﷻ
- On hearing the verses of Allah ﷻ their imān strengthens
- They rely and trust upon Allah ﷻ
- Establishing the prayer and paying zakah is their sign.

These are the true and firm believers.

It is what Allah ﷻ destined

Verse 5 states that some people were not fully agreeable to undertaking jihād whilst the mujāhideen wished that instead of battling the mushrikeen's army headed by Abu Jahl they wanted to take on Abu Sufyān's trading caravan. However Allah ﷻ destined a clash with the Makkan polytheists so that truth and victory could be proven.

Allah's ﷻ help at Badr

In verses 9 -24 we are told that to console the hearts of the fighters in Badr and to provide the glad tiding of victory Allah ﷻ sent angels to their aid. In the plains of Badr the disbelievers occupied the firm land and the water springs whilst the Muslims held the soft land (which was hard to walk on) and lacked water. All this was creating many doubts in the hearts of the Muslims. So Allah ﷻ sent down rain and the Muslims were able to gather plenty of water and their physical and religious needs were fulfilled and their hearts comforted. Allah ﷻ declared those who retreated from the battlefield as being worthy of His wrath.

You did not throw, rather Allah ﷻ threw

In the plains of Badr the Prophet ﷺ took a fistful of dust and threw it at the disbelievers and said 'May these people be humiliated.' This dust fell into their eyes and Allah ﷻ said 'O messenger, you did not throw that dust when you threw it, in reality Allah ﷻ threw it.' Allah ﷻ described the battle of Badr as a decisive battle and said to the Muslims 'O Muslims, answer (immediately) Allah ﷻ and His Prophet's ﷺ call when the Messenger calls you towards what is excellent (praiseworthy) life for you.'

All of society suffers from evil

Verse 25 warns against believing that the consequences of the mischief of the tyrants will fall solely upon them, if the ordering of good and preventing of evil stops then the whole of society will have to suffer the effects of those acts.

Allah ﷻ made them strong

Verse 26 mentions the dire condition of the Muslims prior to migration and how afterwards they became strong through Allah's ﷻ help and them being grateful for this blessing. It further commands not to betray Allah ﷻ and His Prophet ﷺ and also not to betray the trusts placed with you.

Allah ﷻ is the best of planners

Verse 30: Whilst describing the discussions the Mushrikeen of Makkah had in their 'parliament' (Dar ul Nadwa) regarding the Prophet ﷺ when he was migrating Allah ﷻ says 'Remember (the time when) the disbelievers were plotting against you, whether they should kill you, imprison you or exile you, they were plotting and Allah ﷻ was also making plans, and Allah ﷻ is the best of planners.'

They will not be destroyed whilst you are there

Verses 32 -35 state that as a result of their rebellion the Makkan disbelievers would demand that if the Qur'ān was true then supplicate to Allah ﷻ to shower stones down upon us or give us a painful punishment, (but Allah ﷻ said) 'Whilst you are amongst them Allah will not give them a (destructive) punishment, and whilst they are seeking forgiveness, Allah will also not punish them.'

The Qur'ān then revealed 'The prayer of the mushrikeen at the Bait ullah was by whistling and clapping' and further on it mentions the purpose of Jihād: 'And keep fighting them until the dominance of disbelief ends and the whole deen becomes Allah's.'

It also states that those who stop spending in the path of Allah ﷻ will achieve nothing but regret.

Juz 10

Juz 10 begins with the rules about the property gained from victory over the disbelievers; four fifths is distributed amongst the fighters and one fifth is for Allah ﷻ and (the Prophet's ﷺ) relatives, orphans, the needy and travellers, i.e. the Prophet ﷺ will have discretion.

Whatever Allah ﷻ decides happens

Verse 42 states that in the valley of Badr the Muslim's ground position appeared worse than that of the disbelievers i.e. the Muslim's land was soft and lacked water and the shortage of goods and means were apparent signs of the Muslim's weakness, which gave rise to fears in the Muslim hearts. So, in explaining His wisdom, Allah ﷻ said '(This happened) so Allah ﷻ could implement his pre-ordained decision,' i.e. that Muslims be victorious despite all the apparent weaknesses, and whatever Allah ﷻ decides, it is implemented.

Allah ﷻ made the believers resolute

Verse 45 mentions that both the Muslims and the disbelievers were overcome by sleep, and to strengthen the Muslim's resolve and keep them steadfast they were shown the disbelievers to be few in number, whilst the disbelievers were shown the Muslims as few too to prevent them worrying and running away because it was Allah's ﷻ Will for there to be a battle between Truth and falsehood at Badr and for Truth to prevail. It further commands staying steadfast against the disbelievers in battle and to keep remembering Allah ﷻ, to not quarrel amongst yourselves so that you do not become cowardly and your strength dissipating, but neither also boast about your strength like the disbelievers do and do not show off. It further states that the devil kept giving the disbelievers the good news of victory and convincing them of his support, but at the battle time between Truth and Falsehood he scarpered. Verse 48 mentions the envious statement of the hypocrites when they saw the courage and bravery of the Muslims and complained that the Muslim's deen had made them arrogant.

People need to change

Verse 53 mentions a principle of natural law, that Allah ﷻ does not change the condition of a people until they begin to change their condition themselves.

Be ready for battle but amenable to peace

Verse 54 reveals that the people of Firawn and the previous nations were destroyed because they rejected the Divine signs. Verses 56 to 58 mention the oath breaking of the Jewish tribes and their betrayal once again when they ended the agreement of reconciliation (with the Muslims).

Verse 60 mentions being ever ready to battle the enemy with all available strength and resources and remaining on high alert, in that way you will be able to frighten Allah's ﷻ enemies and your enemies. Further on it states that if the enemy is agreeable to peace then you too should become agreeable to peace, so trust in Allah ﷻ, and if their intention is to deceive then Allah ﷻ is sufficient for you.

The mutual love of the believers

From Verse 63 it states that Allah ﷻ through his grace (fadhl) joined your hearts together and had you spent all the treasures of the world you could not have created this mutual love between yourselves. Allah ﷻ said 'O Prophet ﷺ, Allah is sufficient for you, and for you is sufficient your group of obedient believers.'

Allah ﷻ will give you victory

From verse 65 the Prophet ﷺ is ordered to inspire the believers to Jihād, Allah ﷻ will give you victory over disbelievers ten times your size. Later when weakness set into the Muslims He ﷻ said 'Allah will give you victory over disbelievers twice the size of you.'

At the beginning of Islam rules for prisoners of war had not yet been revealed, so after consulting with the companions the Prophet ﷺ decided to let the prisoners go. The Qur'ān did not at this stage say it favoured that but nor did it seek a compensation for the Muslim's inferential mistake. Detailed commandments came later on.

Verse 72 tells that the believing immigrant and Ansār companions who perform Jihād with their wealth and lives are one another's friends, further on it states that they are the true and sincere believers and for them is forgiveness and an honourable livelihood. Similarly, the disbelievers are friends of one another. Those who became Muslim before the migration and those after are equal in terms of rights, even though their ranks differ.

Surah Tawba

As the subject matter of the previous surah, Anfāl, and this, Tawbah, are connected no bismillah has been written as a separator between them. This is a Madani surah and the 114th to be revealed.

As this surah renounces the previous agreements with the polytheists and declares barā'a (freedom) from them this surah is also called Surah Barā'a. In this surah the polytheists are forbidden from entering Masjid ul Harām or performing the rituals of Hajj. It announced a state of war with the polytheists and demanded jizya[1] from the ahl ul kitāb and refuted the corrupt beliefs of their scholars and priests.

This surah also mentions rules about the sacred months, encourages Jihād, motivates spending in Allah's ﷻ path, condemns those who created a masjid al darār; mentions the good and bad people in the deserts, mentions the remorse and acceptance of the repentance of those who unnecessarily stayed behind from the battle of Tubook, and mentions the legislation of zakah, and the virtues of knowledge.

Ultimatum to the polytheists

In the first verse of this surah, whilst declaring complete freedom from the polytheists of Arabia, it gives them four months to either have a decisive battle with the Muslims or accept Islam. It also said that those polytheists with whom the Muslims had an agreement with and who had not supported any enemy against the Muslims, then until the end of the appointed time the Muslims should not unilaterally break the agreement. It then states that after the 4-month period is over the Muslims should hold the polytheists of Arabia to account wherever they are found.

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[1] Jizya refers to a tax paid by non-Muslim residents of an islamic government

Verse 6 states that if any polytheist comes to you to study the message of the Qur'ān and search for the Truth then allow him and take responsibility for his protection.

Double standards of the polytheists

Verses 8 -10 state that the disbelievers act in a hypocritical way with the Muslims. The state of their morals was that if they were to ever prevail over the Muslims they would not care about any family tie. It then states that if any disbeliever repents and accepts imān and fulfils its requirements then he is the religious brother of the Muslims i.e. any hostility from the past for him should be removed from the heart.

Verse 12 states that those disbelievers who make covenants and then break them are not worthy of any leniency, they have broken their covenant with the Prophet ﷺ like this before.

Trials bring out the Muslim's character

Verse 16 states that trials will befall the Muslims to permit the character of the true believers to come to the fore. Verses 17 – 18 state that it is not the trait of the disbelievers to build masjids, that is the job of those who believe in Allah ﷻ and the day of qiyāmah and establish the prayer, pay zakah and fear no one but Allah ﷻ.

Verse 19 states that even though providing water to the pilgrims and building Masjid al Harām are good acts they cannot equal believing in Allah ﷻ and the last day and striving in His ﷻ path. There is a great reward for the believers who migrate and strive, and it is only these people who will be successful.

Loving Allah ﷻ more than everything else

Verse 23 commands breaking ties with those fathers, grandfathers and brothers who prefer kufr over imān.

In verse 24 all those things are individually mentioned which a human naturally or innately loves, i.e. the father, grandfather, children, brother, sister, spouse, family, clan, earned wealth, the business which one fears will decline, and the delightful houses. Each one of these has a right to be loved, but if the combined love of all these becomes greater than your love for Allah ﷻ, the Prophet ﷺ and striving in Allah's ﷻ path (then let alone your claim of being a believer) you should await Allah's ﷻ punishment. This reveals that if love of Allah ﷻ and his Prophet ﷺ is not to the standard it should be then merely claiming such love will not be enough for salvation.

Boasting and pride can bring defeat

In verse 25, referring to the battle of Hunayn, it says that sometimes boasting and taking pride over one's greater numbers can be the cause of defeat. This is what happened to the Muslims in the Battle of Hunayn. Later Allah ﷻ sent contentment upon the hearts of the Prophet ﷺ and the believers and helped them with an invisible army.

Do not fear poverty, Allah ﷻ will enrich you

On the day of Arafah in year 9 of hijrah it was announced that after this year the polytheists will not be able to enter the Haram (sacred boundaries). They (the Muslims) were told not to fear poverty, for Allah ﷻ through His grace will enrich them.

The True Deen will prevail

In verse 29 the command is given for the Ahl ul Kitāb to pay the jizya, and says that if they do not pay they should prepare for battle. Verse 30 states the Jews called Uzayr Allah's ﷻ son and the Christians called Isa His son, but all these are things they made up, and may Allah ﷻ strike them down (because of it). It further states that the Christians had made their scholars and monks God, and Isa ibn Maryam too, even though they were commanded to worship Allah ﷻ - Who is One and has no Partners. Further on it states that the rejectors wish to blow out Allah's ﷻ nur with their breath but Allah ﷻ will do the opposite to their wish, His nur will perfect that nur. Allah ﷻ has sent His Prophet ﷺ with guidance and the True Deen so that it may prevail over all other ways.

Unjustly consume wealth

Verse 34 mentions the false methods by which the scholars and religious leaders of the Ahl ul Kitāb would unjustly consume the wealth of others and stop them spending in the path of Allah ﷻ. It gives a warning of a painful punishment for those who accumulate gold and silver (i.e. worldly wealth) and those who do not spend in the path of Allah ﷻ. It then says that on the day of Qiyāmah all that gathered wealth will be heated in the Hellfire and stamped (branded) onto their foreheads, sides and backs and they will be told 'Enjoy the wealth you accumulated!'

12 months

Verse 36 states that in Allah's ﷻ decree there have always been 12 months since the beginning of time. Four of these (Dhu'l Qa'dah; Dhul Hijjah; Muharrram; Rajab) were sacred and fighting in them was prohibited. However, when the disbelievers wished to fight in any of them, they would get around it by changing the ordering of the months. Allah ﷻ states that this manipulation of the months was a transgression.

Do not be lax for Jihād

Verses 38-39 state that when the trumpet for jihād is blown then one should not be lax, and there is a painful punishment for whoever is, and do not ever think that only you can undertake jihād, if you don't undertake it then Allah ﷻ will bring another nation in your place and you will not be able to do it any harm.

Syeduna Abu Bakr's companionship

Verse 40 mentions Syeduna Abu Bakr's specific companionship during the migration journey with a distinctive merit, and Syeduna Abu Bakr is mentioned in this verse in six different ways.

It then says that Allah ﷻ has kept the word of kufr subdued and it is Allah's ﷻ deen that is elevated. It states further on that when the command to mobilise for jihād is made then whatever state you may be in, join the jihād with all your means.

'No trouble reaches us except that which Allah ﷻ has destined'

It tells that the hypocrites will stay behind from jihād by taking many oaths and making many excuses, whilst the true believers will come out and stand with all their heart and body. It further states that those who evade jihād are those who do not believe in Allah ﷻ or the day of Qiyāmah. As for those who have the illness of doubt in their hearts, if they do participate in the jihād they are a source of strife and cause trouble and conspire within the mujāhideen ranks; and these people have been doing this from before. The trait of the hypocrites was that when the Muslims would be successful, they would be hurt, but if the Muslims suffered losses, they would claim that they knew this would happen all along and that is why they took precautions. Allah ﷻ orders 'Say, no trouble reaches us except that which Allah ﷻ has destined for us, and whether we win or are martyred, in both instances we are successful.'

Traits of the hypocrites

Another behaviour of the hypocrites mentioned is that they do not pray happily, they do so lazily, and spend (in Allah's ﷻ path) sorrowfully and forcibly. Allah ﷻ states that these hypocrites repeatedly take oaths that they are from you, however they are not from the Muslims, they only want to live with the Muslims out of fear for life and property.

Verses 57 – 59 mention the duplicity of the hypocrites; their indifference to the Muslims; their taunting the Prophet ﷺ over charities, and their covetous nature. It then states that had they become happy with what Allah ﷻ and His Prophet ﷺ had given them it would have been better for them.

Those entitled to Zakah

In verse 60 Allah ﷻ unambiguously mentions those entitled to receive the compulsory sadaqah and zakah: they are the poor, the needy, the administrators of zakah; *muallifa tul quloob*[2]; freeing a slave, the one overburdened with debt; those in the path of Allah ﷻ (who have given up everything to serve the deen) and the traveller.

The Prophet ﷺ listens to everyone

Verse 61 states that the hypocrites pain the Prophet ﷺ and complain that he listens to everything; however, the Prophet's ﷺ listening to everyone is a mercy for the believers, whilst there is a painful punishment for those who pain the Prophet ﷺ.

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[2] Those who are given to console their hearts

Lies and mockery of the hypocrites

It says that the hypocrites take false oaths to please the Muslims and make them happy, but had they been true Muslims then Allah ﷻ and His Prophet ﷺ would have had a greater right to be pleased. It was also the trait of the hypocrites that they made fun of the Muslims, and if they were ever asked about it they would say we were just being jolly and humorous; so, are they making fun of Allah ﷻ, His verses and His Prophet ﷺ?!

In verse 67 Allah ﷻ states that hypocrite men and women are like one another, they order evil and prevent good and stay away from good works. They have forgotten Allah ﷻ, and Allah ﷻ has put them to one side. Further on it states that believing men and women are one another's helpers, they order good, prevent evil, establish prayer, pay zakah and accept Allah ﷻ and His Prophet's ﷺ command. In the next verse it says that Allah ﷻ has promised the eternal blessings of Jannah to the believing men and women, and Allah's ﷻ pleasure is the greatest honour.

Verse 73 orders fighting the disbelievers and the hypocrites and being stern with them. Their station is Hell, they utter the word of kufr (disbelief) and then take oaths to deny it. Allah ﷻ states 'They have said the word of kufr and after bringing Islam have taken up kufr.'

Verse 75 states that some hypocrites are those who make a promise with Allah ﷻ that if He ﷻ gives them through His Grace they will definitely give sadaqah and become from the good-doers, so Allah ﷻ gave them through His Grace, and they became miserly and turned their backs.

Allah ﷻ knows the hidden matters

In verse 78 Allah ﷻ cautions that He ﷻ knows the secrets of the hearts and the whispering too; He ﷻ knows very well the hidden matters.

Verse 79 mentions a sign of the hypocrites that when the poor believers give a small sadaqah from their hard-earned wealth the hypocrites slander and make fun of them. (Allah ﷻ says) Allah ﷻ will punish them for their mockery.

Allah ﷻ said to His Prophet ﷺ '(These hypocrites who blaspheme you) it does not matter whether you seek forgiveness for them or not, even if you seek forgiveness for them 70 times (because of their villainy) Allah ﷻ will in no way forgive them.'

Hellfire is hotter!

Verse 81 mentions the bad trait of the hypocrites not undertaking jihād and sitting at home and at the same time also preventing the Muslims from jihād by frightening them of the heat. Allah ﷻ says that the fire of Hell is hotter than that if they understood.

In verse 84 the Prophet ﷺ was prohibited from praying the funeral, and going to the graves, of the hypocrites because of their kufr.

After the continuous condemnation of the hypocrites in these verses of Surah Tawba Allah ﷻ then grants leave to the weak, ill and poor because of their impediments, and also those fighters who do not possess the means to fight and nor does the Prophet ﷺ have a horse or provisions for them. However, those who, despite having the strength and the material means, evade Jihād, they are worthy of condemnation and Allah ﷻ has placed a seal upon their hearts.

Juz 11

The excuses of the hypocrites

At the beginning of this juz Allah ﷻ gives the Prophet ﷺ the unseen news that after he returns to Madeenah the hypocrites who unnecessarily stayed behind will take oaths and present their excuses. Allah ﷻ orders the Prophet ﷺ to tell them that there is no need to make excuses for Allah ﷻ has informed us of your condition. This statement was about those who stayed behind from the Battle of Tabook. Allah ﷻ told the Prophet ﷺ to ignore them, they are impure and their station is Hell.

Two types of people spending

Verse 98 mentions two groups of Arab Bedouins; the first those who saw spending in Allah's ﷻ path a ransom and would await bad days to befall the Muslims and the second who saw spending as a means to attaining Allah's ﷻ pleasure and the good supplications of the Prophet ﷺ.

In verse 100 Allah ﷻ unambiguously declares His pleasure for those Migrants and Ansār who were first in Imān and those who follow them with piety, and gives them the glad tiding of the eternal blessing of Jannah.

Zakah purifies and cleanses

Verse 103 states '(O Messenger) take zakah from the wealthy Muslims so that you can purify and cleanse them through it, verily your supplication is a means of comfort for them.'

The evil Mosque

Verse 107 mentions the Masjid ad Darār. As part of Abu Āmir Rāhib's conspiracy the hypocrites built a masjid and invited the Prophet ﷺ to pray there so it could become legitimised. However, Allah ﷻ forbid the Prophet

ﷺ from praying in that masjid, and revealed that the purpose of that masjid was:

1) To harm the Muslims,
2) To undertake kufr,
3) To create division amongst the believers, and
4) Be a centre for those plotting against Allah ﷻ and His Prophet ﷺ

Praise of Masjid Quba

Allah ﷻ told the Prophet ﷺ to stop in Masjid Quba on the way back, whose foundations were based on *taqwa* (piety), and in which Allah's ﷻ favoured people prayed. A Masjid built for negative purposes can never be equal to it.

This reveals that sometimes acts which appear good but are done for negative reasons, do not attain Allah's ﷻ acceptance.

A deal with Allah ﷻ

Verse 111 states that a deal has been struck between Allah ﷻ and the believers; they (the latter) have sold their lives and properties to Allah ﷻ, i.e. they are ready to sacrifice everything for Allah's ﷻ pleasure and Allah ﷻ has given them the blessing of Jannah.

Verse 112 mentions the attributes of the believers; they are those who repent, worship, praise Allah ﷻ, fast, prostrate, bow down, order the good, forbid the evil and respect Allah's ﷻ boundaries.

No dua for polytheists

The next verse mentions an Islamic principle; that there cannot be a supplication (*dua*) of forgiveness for the polytheists, and Syeduna Ibrahim عليه السلام had only supplicated for his (so called) father to keep his promise, but when it became apparent to him that he was Allah's ﷻ eternal enemy, he disassociated from him.

Repentance of three companions

Verse 118 refers to three companions who stayed behind from the Battle of Tabooq (Ka'b bin Mālik; Hilāl bin Ummayya and Marrāra bin Rabee'); that they did not make false excuses but instead accepted their mistake, and went through a period of tribulation, and then Allah ﷻ sent a revelation to His Prophet ﷺ accepting their repentance and this is a great honour for them.

Some people must know the deen

Verse 122 states that not all the Muslims can leave their activities and devote themselves to the deen, so it is important that in every locality and sector of society some people come into the field of the deen and attain expertise so they can warn their people of Allah's ﷻ punishment i.e. this function is a *fard kifāya* (communal obligation) upon the whole of society.

Verse 124 states that the imān of the sincere Muslims strengthens because of the *wahi* (revelation), whilst the sickness of hypocrisy and kufr in the hypocrites and rejectors grows.

Two verses praising the Prophet ﷺ

The last two verses of Surah Tawba are in praise of the Prophet ﷺ and are highly blessed. Allah ﷻ states 'Undoubtedly has come to you a great Messenger from among yourselves; your suffering is grievous to him; and he really wants your success and is very gentle and compassionate to the believers. So if these people turn away, then say that Allah ﷻ is sufficient for me, No one but He ﷻ is worthy of worship, I have relied upon Him and He ﷻ is the Master of the Great Arsh.'

Some elders saw Shibli in a dream and he was standing before the Prophet ﷺ and the Prophet ﷺ kissed him between his eyes. When asked the Prophet ﷺ explained that Shibli after prayers recites durood with the words 'May Allah's ﷻ blessings be upon you O Muhammad' and then recites these last two verses of Surah Tawba.[1]

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[1] Abu Musa Madeeni narrates through Abd ul Ghani bin Saeed from Abu Bakr Muhammad bin Umar:

He states that he was sat with Abu Bakr bin Mujāhid when Shibli arrived. Abu Bakr stood up, embraced him and kissed him on the forehead.

I asked 'O my master, you treat Shibli like this when you and all the people of Baghdad deem him to be insane?!'

He said 'I only treated him the way I saw the Prophet ﷺ treat him! I saw the Prophet ﷺ in a dream, Shibli arrived, he ﷺ stood up and kissed him on his forehead.'

Surah Yunus

This is a Makki surah. In terms of revelation it is the 51st surah. It mentions Syeduna Yunus عليه السلام and his nation and that is why it is known as Surah Yunus.

The surah mentions proofs of Tawheed; refutations of *shirk*; evidence of the veracity of Syeduna Muhammad's ﷺ prophethood; the Qur'ān's authenticity and the challenge to bring forth something similar if they doubt it; the life after death and Allah ﷻ being the controller of benefit and harm.
Verses 1 to 4 mention the truthfulness of the Qur'ān, the Prophet's ﷺ messengership, reward for the believers in akhirah, the creation of the Heavens and the Earth, returning to Allah ﷻ, intercession not being accepted without His permission, the command to only worship Him and a painful punishment for refusing.

Stages of Moon determine years

Verse 5 informs that Allah ﷻ made the Sun the light giver and the Moon enlightened and determined stages for it so that the years could be calculated. It further states that in the changing of the day and night and the creation of the Earth and Heavens are signs (of Allah's ﷻ Power) for the pious.

Allah ﷻ gives time

Verse 11 states that if Allah ﷻ was as quick in punishing people for their bad deeds as the people are in searching the benefits of this world the people's death would come quickly, but Allah ﷻ has given them time.

I then asked 'Yā Rasoolallah! You are so kind to Shibli?'
He ﷺ replied 'After the prayer he recites 'La qad jā a kum rasoolun' to the end and then sends durood upon me.
In a second narration it is 'He has not prayed any fard prayer except at the end he recited 'La qad jā a kum rasoolun' to the end and then recited 'Sallāhu alayka Yā Muhammad' three times.
Abu Bakr bin Umar states the he went to Shibli and asked what he did after the prayer and he mentioned it just like this.
(*Jilāl ul ifhām fi salāti wa salām alā khair il inām* of Ibn Qayyim al Jawzi)

The next verse mentions the human's natural selfishness; in distress he remembers Allah ﷻ standing, sitting and lying down (i.e. all the time), but when the problem disappears he forgets Allah ﷻ.
Verse 13 mentions the destruction of the previous nations being as a result of their rejection of their respective messengers and their crimes and states 'We have now made you their heirs on the Earth, to see how you will behave.'

Response to the rejectors

Verse 15 states that when the verses of the Qur'ān are recited before the rejectors of Qiyāmah they say 'Bring another Qur'ān or change this,' so Allah ﷻ said '(O Messenger) say to them I have no authority to change it, I simply follow the revelation of the Lord.'

The Prophet ﷺ said 'I have spent a great part of my life with you so do you not understand?' i.e. in my 40 year life have you seen any deficiency or neglect in my words, actions or conduct?

False gods cannot help

Verse 18 states that the polytheists leave Allah ﷻ to worship false gods who can neither benefit nor harm them, and claim that they will intercede for them with Allah ﷻ.

Remember that all the idols and false gods of the polytheists are all 'min doon illah'[2] whilst the Messenger of Allah ﷺ, all the prophets and Allah's ﷻ close servants will intercede before Allah ﷻ with His permission.

In disaster man calls out to Allah ﷻ, but then forgets

In Verse 22 Allah ﷻ mentions His various blessings, including the sailing of ships through the oceans, and the rain producing flourishing plants and vegetation for the food of humans and animals. However, the nature of the human is that when he is caught in the whirlpool of a typhoon, he calls out to Allah ﷻ as His last saviour, but when disaster averts he begins disobeying Allah ﷻ.

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[2] Rivals to Allah

Destruction can come at any time

Allah ﷻ states 'Sometimes crops ready for harvest are suddenly destroyed through a tragedy, even though the human believed that the harvest was in his hand, but it is only Allah's ﷻ command that counts.'

Verse 26 states that on the day of qiyāmah the good doers will receive an excellent reward, whilst those who did evil will have darkened faces. Verse 28 mentions the quarrel on the day of qiyāmah between the polytheists and their idols and the deities claiming no knowledge of their worship of them.

Questioning the polytheists

Verse 31 states that when the polytheists are asked who gives sustenance from the Earth and the Heavens, who controls life and death and who maintains the whole universe they will say Allah ﷻ but will then stray from the straight path. It also tells that He ﷻ created the first time and He ﷻ will create again a second time, so why do you leave the truth and follow corrupt beliefs.

It then challenges those who reject the authenticity of the Qur'ān, that if you do not reckon this is Allah's ﷻ word, then bring a chapter like it.

Allah's ﷻ punishment is a reality

These verses again and again alert to Allah's ﷻ power and akhirah. Allah ﷻ told the Prophet ﷺ to tell them that the demands they make for punishment,[3] Allah ﷻ does not change His decisions because of your impatience, and I do not have (personal) power to benefit or harm for myself, except that which Allah ﷻ wishes. Every Ummah has a specified time, and when that time arrives, it cannot be one moment earlier or later, and if you people are waiting for Allah's ﷻ punishment before believing then at that time your acceptance will not be recognised, and the Divine punishment is not a threat but a reality.

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[3] When the Prophet ﷺ would warn the disbelievers of Allah's punishment they would taunt him demanding punishment to come to them now if he was truthful

Worldly wealth of no use in Akhirah

In drawing people's attention to the difficulties of akhirah, it reveals that if the one who has sinned against himself with bad deeds had all the world's wealth and offered it as compensation or ransom that day, no worldly wealth will be of any use to anyone.

Hear and See with the heart

Verses 41 to 44 state that some people hear you and some of them see you but they do not hear you with the ear of the heart or see you with the eye of the heart, and so their seeing and hearing is of no use.

Verse 45 reveals that on the day of qiyāmah the disbelievers will feel that they were only in the dunya for a single hour of a day.

The attributes of the Qur'ān

Verse 57, whilst mentioning the distinction of the Qur'ān, states that a great counsel has come to you from your Lord, which is a cure for the heart's illnesses and a guide and mercy for the believers.

Rejoice on Allah's ﷻ grace and mercy

Verse 58 states that joy should be shown upon Allah's ﷻ Grace and Mercy. Some people of knowledge have proved the happiness at the Prophet's ﷺ birth from this verse.

Verse 59 condemns the kuffār's self made decisions of Harām and Halāl and then ascribing them to Allah ﷻ. In correcting some misunderstandings about Allah's ﷻ knowledge it says that no deed of yours or any particle of the Heavens or the Earth, or any of its large or small items, is outside or hidden from Allah's ﷻ knowledge.

The status of the awliya

Whilst mentioning the rank of the *awliya* verse 63 says that they will have no fear of any impending matter, and nor sorrow over any past matter; these are the people who believed and are always bound by Taqwa. There is good news for them in this worldly life and also in the akhirah; Allah's ﷻ word does not change and this is a great success.

I am your Helper

In reassuring the Prophet ﷺ in verse 65 it says 'O beloved, do not grief, I, the sole owner of all successes, am your helper, and the polytheists only follow suspicion and supposition and wild conjecture.'

Verse 68 states that these rejectors have made a son for Allah but Allah ﷻ is pure of this and is independent of everything that is in the Heavens and the Earth, so do they have any evidence for their false claim?

Syeduna Nuh's عليه السلام plea

From verse 71 is the event of Syeduna Nuh عليه السلام, (him asking his people) why is my staying amongst you and counselling you with Allah's ﷻ signs unbearable? I have trusted Allah ﷻ and have not asked you for anything in return for my preaching! They rejected Nuh, and We saved Nuh and his followers and drowned in a storm those who rejected Allah's ﷻ signs.

Firawn's arrogant nation

After this We sent Syedunas Musa and Harun عليه السلام to Firawn's nation, who became arrogant in accepting the Truth and are the lawbreakers. Firawn's nation termed Musa's miracles as magic and complained that he wanted to turn them away from the religion of their forefathers and wished to rule on the Earth. Then there is mention of the contest between Musa عليه السلام and the magicians, which has been detailed before.

If you believe in Him ﷻ, trust Him ﷻ

Allah ﷻ states that due to the fear of Firawn only a few people from Musa's nation accepted imān. Firawn lived on the Earth arrogantly. Syeduna Musa عليه السلام told his nation that if you have believed in Allah ﷻ then trust Him, and then supplicated that we have relied upon Allah ﷻ, so 'O Lord, protect us from a trial through these oppressive people, and with Your mercy save us from this disbelieving nation.'

Musa's ﵇ supplication

Allah ﷻ states that We commanded Syedunas Musa and Harun ﵇ to make a home for their nation in Egypt and make their houses a place of worship and establish prayer. This command was given because it was difficult for the Bani Israil to worship openly due of Firawn's tyranny. Musa ﵇ pleaded to Allah ﷻ: Firawn and his courtiers have the splendours of wealth and goods and the adornments of the dunya and are misleading the people through them, so O Allah, destroy their wealth and make their hearts hard so that they are faced with a painful punishment. Allah ﷻ said to Musa ﵇ that I have accepted your dua, (so) both of you remain steadfast and do not follow the ignorant.

Firawn's repentance was useless

Verse 90 states that We took the Bani Israil safely across the Sea. Firawn and his army chased them in disobedience and enmity, but when they were drowning in the Sea Firawn said 'I believe in the One whom the Bani Israil believe, and apart from whom there is none worthy of worship and I am from the Muslims.' It is in a hadith that Allah ﷻ accepts repentance prior to the agonies of death and the death rattle, but now (at these stages) He ﷻ does not accept repentance. Allah ﷻ said to Firawn 'Today we will preserve your (lifeless) body so that you become a lesson for the people who come after.' This miracle of the Qur'ān is still true, even today Firawn's body is present in an Egyptian museum.

Then the Bani Israil's emancipation (freedom), the expanse in their sustenance and the disagreements between themselves are mentioned.

Syeduna Yunus' ﵇ nation repented

In verse 96 Allah ﷻ states that those for whom punishment has already been decreed remain deprived of Imān, even if all the signs are before them. The last verses of Surah Yunus state that from all the rebellious nations it was only the people of Syeduna Yunus ﵇ who eventually believed before Divine Punishment arrived. They repented and Allah ﷻ saved them from a humiliating punishment on the Earth. The details of this are in the books of ahadith and tafāseer. The subsequent verses state that only those people are blessed with the honour of imān who are aided by Divine help, and Allah ﷻ does not needlessly deprive anyone from the ability to believe.

Will never worship false gods

In verse 104 Allah ﷻ orders the Prophet ﷺ to tell the disbelievers of Makkah that if you have any doubts about my deen, (know that) I will never under any circumstances worship your false Gods, rather I will worship Allah ﷻ, Who captures your souls, i.e. in who controls your lives. Allah ﷻ orders you not to worship any false god who has no power to benefit or harm you, if you (supposedly) did you will become one of the criminals.

Verse 107 states that everything is in Allah's ﷻ power and discretion, if He ﷻ wishes to pain someone there is no one to protect from it, and if He ﷻ intends to benefit there is no one to obstruct the path of His Grace. He ﷻ bestows His grace upon whoever of His servants He ﷻ wishes, and He ﷻ is the Most Forgiving, Kind. O Messenger, Say, to you has come the Truth from your Lord, so whoever chooses guidance will benefit from it, and whoever chooses misguidance its outcome will fall upon him, and I am not one who will force you. The last verse encourages following the revelation and being patient upon the pains given by the disbelievers.

Surah Hud

This is a Makki surah and the 52nd to be revealed. It mentions the prophet Hud ﷺ and his nation and is thus named Hud. This surah mentions Tawheed, prophethood and rising after death, aswell as the Islamic principles and creed regarding reward and punishment.

In the first verse of Surah Hud the authenticity of the Qur'ān is mentioned, and that its purpose is clear and it is perfect in its form and meanings. The second verse mentions worshipping only Allah ﷻ and the Prophet ﷺ being Basheer and Nazeer (the one who gives glad tidings and warns). The subsequent verses mention returning to Allah ﷻ, and Allah ﷻ knowing every apparent and hidden thing and act.

Juz 12

Allah ﷻ states: Allah's ﷻ kindness is responsible for the sustenance of every living thing walking on the Earth, He ﷻ knows its station (i.e. the father's loins, the womb of the mother or his place of residence) and its place of storage (i.e. the grave) and all this is mentioned in the Clear Book.

It further states that the purpose of the Universe's creation is to test the human's good and bad. Then there is mention of the disbelievers terming life after death as magic and instead of acknowledging the delay in their punishment as a favour they taunted the Muslims over it by taunting 'What has stopped the punishment from coming?!'

Human's selfishness

Further on, mankind's selfishness is mentioned, that if Allah ﷻ bestows a blessing the human shows no gratitude, but when he loses that blessing he loses hope and becomes ungrateful. Similarly, if a blessing is received after a struggle, he becomes boastful and bashful, however, for those who are patient and grateful in all situations and undertake pious deeds, there is forgiveness and a great reward.

To comfort the Prophet ﷺ Allah ﷻ said that the disbelievers ask all kinds of things: why does a treasure not come down to you and why do angels not come to confirm you. However, do not be disheartened by this, your role is simply to warn people of the Divine punishment.

Create ten surahs like this!

In this surah there is also a challenge to those who reject the Qur'ān being God's word, that they should gather all their supporters and create ten surahs like it.

No reward in akhirah

It is said in verse 15 that those seeking the dunya and its splendours will have the reward of their actions in this dunya but will have no share in the akhirah. In terms of the reward of akhirah their actions are invalid.

Verse 17 warns of Hellfire to those who reject the authenticity of the Qur'ān and mentions believing without any doubts that the Qur'ān is from Allah ﷻ. Then those who slander Allah ﷻ and prevent people from Allah's ﷻ path are mentioned, on the day of qiyāmah there will be witnesses confirming them attributing lies to Allah ﷻ. Then Allah's ﷻ curse upon them, twofold punishment, aswell as their failure in akhirah being a certainty, is mentioned.

Verse 23 states that those who believed, did good deeds and were humble before their Lord will stay in Jannah forever. Comparing a believer to a disbeliever is like comparing the blind to the seeing, or the hearing person to the deaf.

Syeduna Nuh's ﵇ warning

Verses 25-32 once again mention the events of Syeduna Nuh ﵇ and his nation. When Syeduna Nuh ﵇ invited his nation to Tawheed and warned them of Divine punishment they rejected it and the chiefs of his nation said 'You are a human just like us and your followers are poor and unintelligent. In our view you are no better than us, rather we think you are (god forbidding) lying.'

Syeduna Nuh ﵇ replied that he has clear proofs from his Lord Who has blessed him with mercy but they do not possess the ability to understand his status, and 'I do not ask anything from you in return for my preaching the Truth, and nor do I push the believers away. I have neither claimed that I have Allah's ﷻ treasures with me, nor do I (personally) know the unseen, neither do I say I am an angel and nor do I say that Allah ﷻ will not bestow those people you see as petty.'

Syeduna Nuh's ﵇ nation complained that you have discussed this long enough with us, so just bring the punishment that you warn of! Syeduna Nuh ﵇ replied 'A punishment will come to you when Allah ﷻ wills.'

Syeduna Nuh عليه السلام ordered to build a ship

Verses 37-47 tell that Allah ﷻ ordered Nuh to build a ship (Ark) under Our supervision and in accordance with Our revelation, and not to talk to Us about the criminals for they will definitely drown. So, he started building the Ark and when the chiefs of the nation would pass by, they would make fun. Nuh ﷺ said 'The time is coming when you will be mocked and you will find out upon whom the devastating punishment will come.'

Allah ﷻ says that when Our punishment reached them and the furnace began to boil over, We told Nuh 'Board the Ship with your family, and take also all the believers and a pair (male and female) of everything, and there were few believers with him. Syeduna Nuh عليه السلام ordered boarding the ship reciting the dua:

بِسْمِ ٱللَّهِ مَجْرِيٰهَا وَمُرْسَاهَا إِنَّ رَبِّي لَغَفُورٌ رَّحِيمٌ

(The moving and stopping of this ship is by the name of Allah ﷻ, my lord is definitely the forgiving and exceedingly merciful.)

Nuh's son was a rejector

The ship was carrying them over waves the size of mountains when Nuh ﷺ said to his son who was standing separately 'My son, join us on the ship and do not be with the disbelievers.' (The son of Nuh, Kin'ān) said 'I will seek shelter on a mountain and it will save me from the water.' Syeduna Nuh عليه السلام said 'Today no one can protect from Allah's ﷻ command, only the one upon whom Allah ﷻ has mercy will be saved.' Then a wave came between the two and he was drowned.

The ship comes to a stop

Then a command came from Allah ﷻ 'O Earth, swallow up the water! And O Sky, stop!' and the water dried. Allah's ﷻ command had been implemented and the Ship came to a stop at Mount Judi. Syeduna Nuh عليه السلام pleaded with Allah ﷻ 'O Lord, my son is from my family and your promise is true that you will save my family.' Allah ﷻ replied 'O Nuh, he is not from your family, his deeds are not correct, and do not ask about things you are not aware of.' Upon his inferential mistake Syeduna Nuh عليه السلام sought Allah's

ﷻ forgiveness and mercy. Then after the typhoon had come to a rest, they disembarked the Ark peacefully.

Ād nation's rejection

From Verse 50 is mention of the nation of Ād. Syeduna Hud عليه السلام was sent to them to invite to Tawheed and said to his people 'I do not ask you for any reward because my reward is upon Allah ﷻ. So seek forgiveness from your Lord and then repent before Him. Allah ﷻ will send abundant heavy rain upon you and increase your strength.' The Nation of Ād rejected this invitation to truth and refused to believe and mocked Syeduna Hud عليه السلام saying that some of our gods have made you insane. Syeduna Hud replied that I make Allah ﷻ witness and you should become witness too that I am free of your *shirk* and I rely upon Allah ﷻ and have fulfilled my duty of messengership. In verse 58 Allah ﷻ said that when the time of Our punishment came, through Our mercy, We saved Hud and the believers with him. The nation of Ād rejected Allah's ﷻ signs and messengers and became worthy of La'na (curse) in both the dunya and akhirah.

Thamud nation's destruction

From verse 61 is mention of Syeduna Salih عليه السلام and his nation of Thamud. Syeduna Salih عليه السلام said 'My people, worship Allah ﷻ, the One Who has no partners. Seek forgiveness from Him and repent before Him, He ﷻ is the one Who created you from the earth and settled you on it.' Salih's nation responded 'O Salih, we had high expectations of you before you stopped us worshipping the gods of our fathers, we have doubts about what you preach.' Salih told his people that this she-camel of Allah ﷻ is a sign for you, let it graze freely and do not harm it or else a punishment will come to you. However, they cut the she-camels' hamstrings, so Salih foretold 'Enjoy yourselves in your houses for 3 days, then Allah's ﷻ certain punishment will come.' Then a blast (of a trumpet) struck them and they were left on their knees in their own houses. Only Salih and the believers with him stayed safe from the punishment.

Good news for Syeduna Ibrahim عليه السلام

Verse 69 states that angels came to Ibrahim عليه السلام in human form and he roasted calf meat for these strange guests. When they (Ibrahim and his wife) saw that the guests were not reaching out to eat the food, they began to fear but the angels said 'We have been sent to punish the nation of Lut.' Ibrahim's wife was standing and smiled upon this so the angels gave the glad tiding from Allah ﷻ of Syeduna Isāc عليه السلام and then of Syeduna Yaqub عليه السلام after him. In surprise Ibrahim عليه السلام and his wife said 'We both husband and wife are old, how will we have children in this age?' The angels replied 'O family of Ibrahim, may Allah's ﷻ mercies and blessings be upon you, why are you surprised over Allah's ﷻ ability?'

Allah ﷻ says that after hearing the glad tiding of a son Ibrahim's عليه السلام fear faded and he began discussing the nation of Lut. Ibrahim عليه السلام was very enduring, greatly beseeching Allah ﷻ and would turn to Him. Allah ﷻ said to Ibrahim 'O Ibrahim, do not plead for them because a definitive decision has been made about them and an irrevocable punishment will befall them.'

Lut's عليه السلام nation's destruction

From verse 77 is mention of the evil deeds of Syeduna Lut's عليه السلام nation (Ahl us Sadoom), the angels coming to Syeduna Lut عليه السلام because of the nation's evil sins, the evil people of the nation heading towards Lut عليه السلام and Lut advising them and being troubled by their refusal. Upon this the angels reassured Lut عليه السلام not to worry, we are the angels of your Lord, they will not be able to reach you or us. Without looking at your nation leave in the latter part of the night because in the morning the punishment will befall them. So when Allah's ﷻ punishment came it turned the settlement onto its head and there was a constant showering of stones upon them from Allah ﷻ.

Shuaib's عليه السلام nation

From verse 84 is mention of Syeduna Shuaib عليه السلام and his nation of Madyan and their crimes. They would manipulate measurements and weights and weigh other people's things less. Allah ﷻ ordered them to stop spreading fisād (discord) on the land and heed what happened to the previous transgressing nations. But when Syeduna Shuaib's عليه السلام advice had no effect on them, Allah ﷻ destroyed them through a punishment.

Verse 94 states that when our punishment came, We saved Shuaib and the believers through our mercy, whilst the criminals were caught by a tremendous sound. So in the morning they were left lying face down in their houses, as if they had never been alive.

Allah ﷻ oppresses no one

In verse 96 the nine miracles given to Syeduna Musa عليه السلام are mentioned. Then the destruction of Firawn and his followers due to their bad behaviour, and them being declared cursed in both the dunya and akhirah. Of the settlements that Allah ﷻ destroyed, some of their signs still remain, whilst the signs of others are extinguished. All the people of those settlements were destroyed because of their crimes and Allah ﷻ does not oppress anyone, it is the people who oppress themselves. In this there is a sign (to heed) for the one who fears the punishment of akhirah.

Two types of outcomes

In verse 106 Allah ﷻ mentions that there are two types of people in terms of outcome; the good fortuned and the bad fortuned. The station of the bad fortuned is Hell where they will remain forever whilst the station of the good fortuned will be Jannah, where they will remain forever and for them are Allah's ﷻ endless bestowments.

In verse 110 the Prophet ﷺ is reassured that just as these people dispute the Qur'ān, Musa's عليه السلام nation similarly disputed the Towrāt, and Allah ﷻ gave them full retribution for their actions.

Don't mix with criminals

Verse 112 orders ceasing transgressions and becoming steadfast upon the rules of the deen and to stop associating with criminals. It reveals that the outcome of mixing with criminals is the HellFire.

Verse 114 orders praying at both ends of the day and some (early) part of the night and says that good deeds erase bad deeds and this counsel is for those who accept counsel.

Counsel in the previous prophet's stories

In verse 120 Allah ﷻ says that all the news of the previous prophets We give you (O messenger) are to give your heart peace and strength and in them is also a counsel and lesson for the believers. They also contain proofs from Allah ﷻ of Tawheed, prophethood and establishment of Qiyāmah.

In verse 123 it says that all the unseen of the Heavens and the Earth is specific to Allah ﷻ. Every matter reverts back to Him so worship only Him, rely only on Him and your Lord is not unaware of the actions of the people.

Surah Yusuf

This is a Makki surah and the 53rd in terms of revelation and as the name suggests it mentions Syeduna Yusuf عليه السلام and gives a detailed account of him. It reassures the Prophet ﷺ by mentioning Syeduna Yusuf's ﷺ ultimate success after all the hardship. It mentions the science of dream interpretation and states that faithfulness (fidelity), integrity, honesty, chastity, sincerity, patience and repentance are the matters that bring the servant *qurb* (proximity) and acceptance in Allah's ﷻ court. In addition, irrespective of whether one is free or imprisoned, one should continue preaching Allah's ﷻ tawheed and deen.

This surah mentions the chronicles of the previous ummahs and their laws, systems of government, and modes of trade and punishment. The Qur'ān has termed the story of Yusuf عليه السلام as a most beautiful story.

The dream

First of all it mentions Syeduna Yusuf's عليه السلام dream in which he saw the Sun, Moon and 11 stars performing sajdah (prostration) to him. He mentioned this to his father, Syeduna Yaqub عليه السلام, who told him not to mention it before his brothers, or they wil plot against him.

Many signs in this story

The Qur'ān states that for those asking questions there are many signs in the story of Yusuf and his brothers. Yusuf's brothers deliberated that Yusuf and his full brother Ben Yameen were extremely beloved to our father, even though we are all one whole group. They then discussed murdering Yusuf or abandoning him in a distant country, so father's attention could finally turn to them. One moderate brother amongst them said that we should not kill Yusuf, instead we should throw him into a deep well and some passing caravan will find and take him.

Yusuf ﵇ is sold

In acting out this plan they told their father to trust them about Yusuf for they cared for him, and send him with us tomorrow so he can eat fruits and play, and we will protect him. Syeduna Yaqub ﵇ was reluctant and said that through your neglect some wolf may attack him. In short, they took Yusuf ﵇ with them and threw him into a deep well. With Allah's ﷻ decree a caravan passed by which dropped its bucket into the well to bring up water but instead a handsome boy like Yusuf came up in the bucket. They considered him something they could sell on so Yusuf's brothers sold him to them for just a few coins.

Yaqub ﵇ did not believe them

The brothers returned to Syeduna Yaqub ﵇ crying and carrying Yusuf's shirt stained in fake blood and claimed that a wolf had eaten him. Yaqub ﵇ replied that this is your self-made story, but utmost patience is now best for me. The caravan took Yusuf ﵇ to Egypt and sold him to the Azeez of Egypt, who told his wife to treat him with respect and we can make him our son.

Azeez's wife conspiracy

When Yusuf ﵇ reached maturity, the Azeez's wife (whose name is said to be Zulaykha) shut all the doors to the house and invited Yusuf to sin. Yusuf ﵇ replied 'I cannot betray the favours of my benefactor,' and ran towards the door but the Azeez's wife grabbed his shirt from behind and it ripped. During all this the Azeez arrived and his wife laid all the blame on Yusuf, but a man from his wife's family said that if the shirt is torn from the front then Yusuf is blameworthy but if it is torn from the back, the woman is to blame. The shirt was ripped from the back so the Azeez said 'This is the conspiracy of you women and verily your conspiracy is extremely wicked.' Yusuf ﵇ was imprisoned. Allah ﷻ said 'That woman intended (sin) from him and he intended to save himself from it, had he not seen his Lord's proof he (god-forbidding) would have fallen into sin.'

They cut their fingers in amazement

When everyone came to know that the Azeez's wife had become besotted with a young servant the women taunted her saying 'look at your position and look at the position of a purchased slave?!' So the Azeez's wife organised a gathering and gave all the women a knife to start cutting fruit and then suddenly brought out Yusuf ﵇. When their eyes fall on Yusuf ﵇, his beauty made them all lose their senses and instead of cutting the fruit they cut through their fingers and said 'By God this cannot be a human, it is nothing but a noble angel!' The Azeez's wife told them that this is the paragon of beauty you used to taunt me about! Yusuf ﵇ then pleaded 'O Lord, the hardship of prison is better for me than being embroiled in sin, and it is with Your grace that I was saved from these women.'

Interpreting dreams

Whilst Yusuf ﵇ was in prison it was Allah's ﷻ will that two fellow prisoners present their dreams to him. One revealed he saw himself fermenting wine from grapes whilst the other disclosed that he saw bread on his head and birds eating it. Allah ﷻ had given Yusuf ﵇ the science of interpreting dreams and he interpreted the dreams in that order; he said to the first that you will reach your master's court and present wine to him to drink and to the second he said you will be hung and the birds will eat your flesh. Ultimately that is what happened. Yusuf invited both of them to Tawheed.

The King's dream

The King saw a dream in which seven fat cows were eating 7 thin cows, and seven ears of corn are fresh and green and seven are dry. The King asked his courtiers the meaning of this dream but no one could tell him. By that time the former cellmate of Yusuf ﵇ had become a companion of the King and through him the King learned of Yusuf's skill in dream interpretation and so consulted him. Syeduna Yusuf ﵇ revealed that for seven years you will have good harvests followed by 7 years of famine, thus in the 7 years of harvest you should leave your excess corn in its ears so that you can use it in the years of famine. The King then summoned Yusuf ﵇ to the Court. Yusuf ﵇ replied that until he was cleared of the allegations against him, he would not leave prison. The Azeez of Egypt summoned all the women who had cut their fingers and asked them for the truth and they all confirmed his innocence. In this way Yusuf's ﵇ innocence was proven and the Azeez's wife herself admitted to Yusuf's ﵇ chastity and that it was her who had invited him to sin.

Juz 13

Rather than becoming proud over the proving of his innocence Yusuf thanked Allah ﷻ saying 'I do not claim to be free from my nafs because the nafs orders evil, except for the one upon whom my Lord has mercy (he remains safe from the evil of the nafs) Verily my Lord is the most forgiving most Kind.'

Yusuf عليه السلام in charge of the Treasury

The King then declared to Yusuf عليه السلام that from this day you are for us worthy and honest. Syeduna Yusuf عليه السلام asked 'Put me in charge of the country's treasury (money), verily I am the prudent and knowledgeable one,' i.e. Allah ﷻ has given me knowledge of who to take wealth from and who to give it to and how to protect the national treasury. The scholars have construed from this the principle that although it is disliked to wish for a position of authority, if there is no one else suitable for that post, the suitable one can put himself forward.

Syeduna Yusuf's brothers arrive

After taking Yusuf عليه السلام through hard times Allah ﷻ had now blessed him with power. Then when the whole country was struck by famine, even Yusuf's brothers came from Kinān to seek grain. Yusuf عليه السلام gave them grain and told them to bring their other brother next time or else they would not get any more grain. He also had the pouch containing the brother's money (with which they paid for the grain) put back into their goods. The brothers brought Bin Yameen (next time) with their father's permission and Syeduna Yaqub عليه السلام advised them not to all enter through the same door, instead enter through separate doors to remain safe from the evil eye.

Yusuf's عليه السلام plan for Bin Yameen

After Yusuf's brothers had arrived Yusuf عليه السلام came up with a secret plan to keep his brother (Bin Yameen) back and had a royal plate put in his brother's things and then had it announced that one of them had stolen it. Yusuf's brother protested 'By God, we have not come to create discord or steal.' The courtiers asked them what should the punishment be if it was found in any of their things. They said the thief should be kept back here (i.e. arrested). Finally, the plate was found in Yusuf's brother's (Bin Yameen) things and with this plan he was kept back and this was the only way of keeping him there. Yusuf's brothers claimed 'His brother has also stolen before him,' however Yusuf ﷷ did not reveal the real situation to them.

Yusuf's brothers offered that instead of Bin Yameen one of the others should be kept back, but it is evident that keeping anyone other than Bin Yamen was not (Yusuf's) purpose.

Syeduna Yaqub's ﷷ pain

On their return the brothers told Syeduna Yaqub ﷷ of this incident, and he was deeply pained once more but again employed exemplary patience. His constant crying in extreme grief had caused the sight from his eyes to completely disappear, but he said 'I only complain of my worry and grief to Allah.' Then Yaqub sent the brothers to search for Yusuf and Bin Yameen and advised them to never despair of Allah's ﷻ mercy in their pursuit for only the disbeliever despairs of Allah's ﷻ mercy.

Yusuf ﷷ reveals the truth

After they reached Egypt Yusuf ﷷ revealed the true situation to his brothers and they were greatly embarrassed and admitted their mistakes and acknowledged that Allah ﷻ had given Syeduna Yusuf virtue over them. Yusuf ﷷ said 'Allah has favoured us, and whoever acts upon piety and is patient, Allah ﷻ does not let the reward of the good doers go to waste.'

In proving his extremely great moral character Yusuf ﷷ forgave his brothers. He gave them his shirt and told them to place it over his father's face and (Insha Allah ﷻ) his sight will return and then bring all the family here.

Yusuf's ﷷ shirt restores sight

As soon as the brothers began their journey home Yaqub ﷷ said 'I can smell Yusuf.' The brothers who were with Yaqub ﷷ said it was the effect of your old love for Yusuf. In short, as soon as Yusuf's عليه السلام shirt was put on his face his sight returned and he sought Allah's ﷻ forgiveness for Yusuf's brothers. Then when this group entered Egypt Yusuf عليه السلام greeted them with great honour. When they reached the royal court the family of Yaqub عليه السلام all fall into sajdah (prostration) in respect of Yusuf and Yusuf عليه السلام said 'O My Lord, this is the fulfilment of my first dream, Verily my Lord has made it come true and has favoured me.'

Syeduna Yusuf عليه السلام then thanked his Lord in the following way: 'My Lord, You have given me the kingdom (of Egypt) and taught me the meaning of dreams. O Creator of the Heavens and the Earth. You are my Helper in this world and in the life to come. Let me die (in the dunya) as a Muslim and unite me with the righteous ones.'

Allah ﷻ then said to the Prophet Muhammad ﷺ 'These are news of the unseen which We reveal (O Muhammad) to you.'

A unique story

Amongst all the stories of the prophets the story is Yusuf عليه السلام is unique because Allah ﷻ has mentioned all of it in great detail in a single surah and a well-knit way, however despite its details and favoured style, people did not believe and remain belligerently upon kufr. That is why Allah ﷻ said 'And how many signs are there in the Heavens and the Earth, yet they ignore, and most of them do not believe in Allah ﷻ and associate others with Him.' At the end of the surah it is said 'In these stories is a lesson for the intelligent.'

Surah Ra'd

This is a Makki Surah and the 96th to be revealed. One of its verses mentions Ar Ra'd and thus has been named as Ra'd. This surah mentions the proofs of Allah ﷻ Oneness and His various attributes. It also mentions the life after death.

Signs for the intelligent

At the beginning of the surah Allah's ﷻ Power and Majesty is mentioned; He ﷻ keeps the Heavens aloft without any supporting pillars, runs the Sun and Moon under one system, spread the Earth and planted the mountains like anchors; keeps the oceans flowing, maintains the system of day and night, the extensive kinds of plants, the orchards of grapes and dates, and the arrangement of the universe etc. It then states 'In this are signs for the intelligent.'

Verse 8 states that Allah ﷻ knows what each woman carries and the matters of the womb and He ﷻ has a measure of everything.

Verses 9 and 10 state that Allah ﷻ knows every hidden and apparent thing and (hears) every whisper and vocal speech.

Thunder

Verse 11 reveals the reason for nations becoming great, that situations only change when one changes oneself. Further on it states that to sometimes frighten you and to sometimes give you hope He ﷻ shows you the thunder of lightning and creates heavy clouds.

Verse 13 mentions Ra'd (Thunder). The noise created by the clashing of aerial beings or clouds is called Ra'd whilst according to one hadith Ra'd is the name of the angel that is assigned to administer the system of the clouds. Consequently, it is said that this specific angel performs the Tasbeeh along with the Hamd and the other angels also do the same out of fear from him.

Allah ﷻ responds to your call

Verse 14 states that only Allah ﷻ is worthy of being called upon, He ﷻ responds to the call after hearing it, whilst the false gods are unable to respond to the call and the calls of the disbelievers go awaste.

In verse 15 Allah ﷻ states that whatever is in the Heavens and the Earth is happily or unhappily prostrating before Allah ﷻ. This means that they are fulfilling whatever role the Creator has assigned to them.

Verse 16 asks why do you leave Allah ﷻ and worship false gods who (let alone others) cannot even benefit or harm themselves, it asks if the blind and the sighted can be the same, or if light and darkness can be the same? Have the gods of the polytheists created anything like Allah ﷻ has?! (No, for Allah ﷻ is the Creator of everything).

Beneficial things remain

Verse 17 states that rivers and valleys flow as a result of the rain that falls from the Sky, and a foam forms from the waves of the flood water. Further on the principle for the life on this Earth is mentioned, that the foam (because it is of no use) disappears; but the thing that gives benefit remains on the Earth. It then states that Allah ﷻ presents such examples to clarify the difference between Truth and Falsehood.

Signs of the intelligent

Verse 18 mentions there is goodness upon goodness for those who accept Allah's ﷻ command whilst no ransom or compensation will be accepted from the disobedient. From verse 19 it reveals that the intelligent people benefit from good counsel, who fulfil Allah's ﷻ promise, do not break firm oaths, keep joined those relations which Allah ﷻ has ordered to be enjoined, stay patient in search of Allah's ﷻ pleasure, establish prayer, spend in Allah's ﷻ path secretly and eradicate bad with good, so how beautiful is their house in akhirah!

Signs of the rejectors

Then it says about the rejectors that they renege on promises, break off blood ties and spread discord on the Earth. They are cursed and have a bad station.

Dhikr brings a content heart

Verse 26 states that reducing or increasing one's livelihood is only in Allah's ﷻ discretion. Verse 28 states that the treasure of a content heart is found only in the Dhikr of Allah ﷻ, and for the believing good-doers there is good news and an excellent outcome.

Allah ﷻ can do all this

Verse 31 mentions the implausible demands of the Makkan mushrikeen. They said the Qur'ān should move mountains, rip open the Earth and make the dead talk, so Allah ﷻ said: all of these things are within Allah's power and the Muslims should not be disheartened by these obscene words of the polytheists, had it been Allah's will for everyone to become obedient, He ﷻ would have given everyone guidance. However, His wisdom is that those who choose to do good be rewarded and those who do bad be punished.

Verse 38 states that We sent messengers before you and they had wives and also children. It then states that prophets do not produce miracles on the request of the disbelievers but rather do so on Allah's ﷻ permission.

Surah Ibrahim

This is a Makki Surah and the 72nd to be revealed. The sixth rukuh of this surah mentions Ibrahim عليه السلام and is thus named after him.

At the beginning there is mention once again of the Qur'ān's authenticity and Allah's ﷻ power and ability. However, the disbelievers prioritise the dunya over the akhirah, become an obstacle in the path of Truth, and ever seek perversion. Verse 4 reveals that the messenger sent into every nation spoke their language so he could clearly present Allah's ﷻ commands and so it could become evidence against them.

Be grateful to Allah ﷻ

In verse 6 there is mention once again of Syeduna Musa عليه السلام and his people. Musa عليه السلام told them to remember Allah's ﷻ blessings, be grateful to Allah ﷻ and not show ingratitude, and said that if the whole world got together and united on disbelief it would make no difference to Allah's ﷻ Power and Majesty, He ﷻ is independent of all the Worlds.

Rebels in every era

Verse 13 reveals that the disbelievers of every era held spurious and ignorance-based debates with their respective messengers and stubbornly kept to the way of their forefathers. They demanded miracles from the prophets but when they would be left speechless they would threaten the prophet to return to their way or they would exile him. However, ultimately every tyrant and rebel was destroyed.

Verse 18 states that the deeds of the disbelievers are like ash, a strong wind on a stormy day sweeps them all away.

Disbelievers will abandon one another

Verse 21 states that in akhirah all the kuffār will stand in Allah's ﷻ court; their weak will ask their superiors that we used to follow you in the dunya, so will you be of any help in saving us from Allah's ﷻ punishment?' The superiors will plead 'We have no one to save ourselves!' The devil will also abandon his followers in this way and say 'You rejected Allah's true promise, and accepted my false promise, so do not blame me, blame yourself, for we are not going to be of any use to one another.'

Impact of words

In verses 24-26 Allah ﷻ mentions the blessings of pure words and the ill omens of bad words by way of an example. In verse 28 and those after it He ﷻ warns of Hell those who change Allah's ﷻ blessings through ingratitude and those who make partners with Allah ﷻ.

You can't even count Allah's blessings

In Verse 31 Allah ﷻ commands informing His believing servant to establish prayer and pay zakah before Qiyāmah arrives. In verse 32, after mentioning signs of Allah's ﷻ power and majesty spread all across the Earth, it declares 'if you were to count Allah's ﷻ blessings you wil not be able to! Verily the human is unjust and extremely ungrateful.'

Make Makkah a city of peace

Verse 32 mentions Syeduna Ibrahim's عليه السلام dua to Allah ﷻ to make Makkah a city of peace and to save him and his offspring from idol worship. It also mentions his condemnation of idol worship.

From verse 37 is the episode of when on Allah's ﷻ orders Syeduna Ibrahim عليه السلام left Syeda Hājira and Ismaeel in the waterless and barren land of Makkah. After doing so he supplicated to Allah ﷻ 'Our Lord, (I have) settled some of my descendants near Your sacred House in a waterless barren valley, so that they keep established the prayer. Make the hearts of some people incline towards them and provide for them from the fruits.'

Make me establish prayer

In verse 39, in thanking Allah ﷻ for bestowing him offspring in the form of Isāc and Ismaeel in such an old age Syeduna Ibrahim عليه السلام supplicates 'My Lord, make me (forever) establish prayer, and some of my descendants too.

Our Lord, accept my supplication. Our Lord, forgive me and my parents and all the believers on the Day of Qiyāmah.'[1]

Allah ﷻ knows it all

From verse 42 it orders not to contemplate that Allah ﷻ is unaware of the bad deeds of the neglectful people, Allah ﷻ has given them respite until the day whose terror will leave everyone's eyes stunned. People will run wildly with their heads aloft, not even able to blink, and their hearts will be empty.

On that day the criminals will plead 'O Lord, give us some more time so we can accept Your message and follow your messengers.'

Allah ﷻ will respond: 'Did you not used to swear that you will never ever become weak? You used to live in the houses of those who had crimed against themselves, and it was extremely clear to you how We had dealt with them! And We had mentioned examples for you and they had planned such dangerous plots that even mountains would have shaken (from their places), and Allah ﷻ has recorded their plots, so do not think Allah ﷻ is He who will renege on the promises He made to His messengers. Verily Allah ﷻ is Mighty and able to retribute.'

In verse 52 it says this Qur'ān is a message (of guidance) for all people, so that they are warned and they come to know that only Allah ﷻ is worthy of Worship, and so the intelligent can receive counsel.

The frightening nature of qiyāmah

Verse 48 mentions the frightening nature of the day of qiyāmah: the reality of the Earth and Heavens will change; the criminals will be bound in chains and their clothes will be of tar and coal whilst the fire will cover their faces.

Surah Hijar

This is a Makki surah and the 54th to be revealed. It is named as such because one verse mentions the Hijar (rock).

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[1] This is the famous dua most Muslims recite at the end of the salah (ritual prayer).

Juz 14

A hadith mentions the reason behind the first verse of the 14th Section: when the people of Hell will gather together they will taunt the sinful Muslims that you were Muslims and yet you are burning in Hell with us! Allah ﷻ will then, through His Grace, take the Muslims out of Hell and enter them into Paradise. The disbelievers will then wish that they had been Muslims too so they could also have found salvation at this juncture.

The beginning verses of the 14th part mention the disbeliever's taunts and mockery when, God forbidding, they called the Prophet ﷺ insane and argued that if he was truthful he should show them the Angels. Allah ﷻ warns 'We send the angels with the Truth, and after that they (disbelievers) will be given no further opportunity.'

The rejectors won't believe even if they see

Verse 9 mentions Allah ﷻ Himself taking responsibility for protecting the Qur'ān, and this undoubtedly is a miracle of the Qur'ān. In verses 14-15 it states that if we were to open a door to the Heavens, and the rejectors themselves climbed upto there, they will still say that magic had been cast upon them and their eyes had been deceived.

Verse 17 tells that the devils try to get up to the Heavens to listen to the conversations of the angels, but they are whipped with fire, i.e. their entrance into the higher realms is prohibited.

Allah's ﷻ Blessings & Power

Verse 19 mentions the spreading out of the land, the pitching of mountains on it, the growing of greenery and other means of livelihood, and that the vaults (stores) of all these blessings are with Allah ﷻ.

In verse 22 Allah ﷻ mentions His Own power, that with His permission the wind takes clouds filled with water and showers rain and it is Allah ﷻ who has stored millions of gallons of water in the high skies without any support. He ﷻ is the one who brings to life and He ﷻ is the one who gives death, and everything is His.

Verse 24 states that He ﷻ has knowledge of all the earlier and latter people and He ﷻ will gather all of them on the day of qiyāmah.

The materials of creation

Verses 26 to 47 mention the material used in the creation of the Human and Jinn. Humans were created from the baked mud of rattling dry clay whilst the Jinn were created from a smokeless fire. Then after creating Syeduna Adam عليه السلام He ﷻ ordered the angels to prostrate before Syeduna Adam عليه السلام by way of respect, but Iblees refused and the reason he gave for his refusal was the material of his creation. Allah ﷻ then expelled Him from His inner circle and he will be cursed until qiyāmah. After being expelled the devil sought time until qiyāmah, which he was given, so he revealed his commitment 'O Allah ﷻ, apart from your select few people, I will mislead everyone.' Allah ﷻ replied 'You will not be able to influence My selected people.'

Seven doors of Hell

Then there is mention of the seven doors of Hell: Jahannum, Sa'eer, Lazza, Hutama, Saqar, Jaheem and Hāwiya. Also revealed is that the hearts of the people of Jannah will be pure of malice and they will be honourable and respectably sitting before one another on thrones.

Allah ﷻ is the most forgiving and merciful

Verses 49 and 50 order that My servants be told that I am the most forgiving (*Gafoor)* and most merciful (*Raheem*) and that My punishment is a painful punishment, i.e. they should have both hope and fear. A few verses mention Syeduna Ibrahim عليه السلام and Syeduna Lut عليه السلام, the details of which have been mentioned before that because of Lut's nations transgressions they were stoned and their towns destroyed.

No skills can save the rejectors

Verses 79 to 84 mention the 'People of ayka' and the 'People of Hijar'; Allah's ﷻ signs came to them but they rejected them. There is also mention of their skills of construction, they would excavate mountains and build strong houses inside them, but these nations rejected the prophets, and none of all this (skills and houses) could save them from Allah's ﷻ punishment and Allah's ﷻ punishment did fall upon them.

Love the believers

Verse 99 mentions the blessing of the Qur'ān and in particular Surah Fatiha, and states not to be sad over the outcome of the disbelievers and to pour all your love upon the believers.

The final verses order continuing to worship Allah ﷻ until your final breath. This verse is a lesson for those who claim wilāya (high spiritual status) without performing any worship.

Surah An Nahl

This is a Makki surah and the 70th to be revealed. It mentions a honey bee and is so named An Nahl.

The main subjects mentioned in this surah are Allah's ﷻ Tawheed, His Divinity, His uniqueness in being worthy of worship and having countless proofs for it. It also condemns *shirk* (polytheism), warns those who reject the punishment of akhirah and contains proofs of the prophethood and messengership of Muhammad sallallāhu alaihi wasallam.

Do not demand punishment

The disbelievers caused the Prophet ﷺ a lot of pain during his Makkan life, but he withstood it all. They mockingly kept demanding Divine punishment. These were the Prophet's ﷺ final days in Makkah and the means of punishing the disbelievers were available in Madeenah so he said 'O disbelievers, Allah's command has arrived so do not demand swift punishment.' It then states that the position of prophethood is bestowed as Allah ﷻ wishes and it is Allah ﷻ Who creates the Heavens, the Earth and the human.

The benefits of four - legged animals

Verse 5 mentions the creation of four-legged animals, which have many different kinds of benefits for the human. They are the means of respite for humans, some are eaten, whilst others have additional benefits such as sheepswool that provides warm clothing, some are useful for carrying loads, and some as conveyances, such as horses, mules and donkeys etc.

Verse 9 negates forced guidance and states that Allah ﷻ has made outlining the straight path the remit of His kindness, and accepting guidance or misguidance is the choice of the human.

Allah's ﷻ various blessings

Verse 11 mentions the fruits and blessings that grow from the land, and that the Sun, Moon and stars follow His command. The human also travels through the Seas in search of rizq, and by fishing he eats fresh meat, and it is from the seas that many things used in jewellery are extracted. Then there is mention of the mountains being planted into the Earth, the rivers, the pathways leading to destinations, the landmarks and the stars. After mentioning all these blessings in detail it says 'If you were to count all of Allah's ﷻ blessings you will not be able to cover them all.'

Helplessness of false gods

Verse 20 mentions the helplessness and uselessness of the false gods of the polytheists: they themselves are a creation, lifeless, lacking the blessing of life and not knowing their own outcome, whereas the deity of the Muslims is Allah ﷻ, the One, with no partners, Who knows the inward and outward.

Angels welcome the souls of the pious

Verse 25 tells that the people who lead the misguided will carry the burden of their own sins aswell as the sins of those they misled, and their consequences will be upon them too. After mentioning the blessings bestowed upon the pious and believers it says 'at the time of their deaths the angels will welcome their pure souls and send salām upon them.'

'This is all Allah's ﷻ Wish'

In Verse 35 a lame excuse of the disbelievers and polytheists of each age is mentioned, that if Allah ﷻ had wished, we and our forefathers would not have worshipped anyone other than Allah ﷻ, and would not have declared anything harām without Allah's ﷻ command.

It has already been explained that Allah's ﷻ Will is one thing and His pleasure is something else, when a teacher fails an incompetent student it isn't because he wanted to or has pleasure in it, rather it is the rule, and Allah's ﷻ will is Divine Law.

Some will never believe

Verse 36 states that We sent messengers to the nations before you who invited to Tawheed and prevented the nation from the devil. Whoever was destined for guidance found guidance and those who were unfortunate fall prey to misguidance, so no matter how much you want them to find guidance, whoever is misguided never finds guidance. In response to the disbelievers' oaths denying qiyāmah it states that Qiyāmah will definitely happen.

'Be' and it becomes

In verse 40 Allah ﷻ mentions the magnificence of His power as follows: 'When We intend for something then as soon as We say 'Kun' (Be) it comes into being.' Verse 41 mentions that for the muhājiroon (migrants) there are excellent stations in the dunya and extremely great reward in akhirah.

In verse 43 Allah ﷻ says to the Prophet ﷺ 'We made men before you messengers, to whom We would send revelation and clear proofs of Truth and books, and (O Messenger) We sent the Qur'ān to you so you can clearly mention Our commands to those We sent them to.'

Ask if you do not know

The Qur'ān also instructs asking the people of knowledge about what we do not know. Verse 45 tells that the disbelievers who plot against Islam and the caller to Islam should not forget Allah's ﷻ punishment, which can come to them in any form.

Even shadows prostrate to Allah ﷻ

Verse 48 mentions the fact that everything in the Universe is busy in Allah's ﷻ worship, such that even every shadow that bows to the right or the left performs sajdah before Allah ﷻ.

All cry before Allah ﷻ

Verse 51 mentions Allah's ﷻ Oneness, everything being in His ownership, every blessing being from Him and the necessity of obeying Him. It also states that the mushrikeen would cry and plead before Allah ﷻ in their problems but then revert to *shirk* when their problems were over.

Hypocrisy of the polytheists

Verse 56 condemns the disbelievers dedicating to their idols a portion of the wealth Allah ﷻ had given them.

Verse 57 states that the polytheists attribute daughters to Allah ﷻ, but He ﷻ is pure of such relationships. (Their own state is) if they were told of the birth of their own daughter their faces would change colour and they would become filled with rage, they see it (birth of a daughter) as bad news and they hide from the people because keeping a daughter alive was shameful and (to hide from such shame) they would bury her alive. This shows what people thought of daughters at the time of the Qur'ān's revelation, and how much honour Islam gave the woman in the form of a mother, daughter, sister and wife.

Why punishment isn't immediate

Whilst explaining the reason Allah ﷻ doesn't immediately punish sins, verse 60 states 'If He punished straightaway no living thing would be left on the Earth, however He gives leave until an appointed time, which will not come earlier or later.'

Verse 64 states that We have only sent this book to you so you can clearly mention what they disagree over and for the believers this book is a guide and mercy.

Allah's ﷻ signs in food items

Verse 66 mentions signs of Allah's ﷻ power; that food goes into the stomach of milk producing animals, the same stomach that produces coloured, smelly and impure faeces and contains too blood, in between these two coloured and unclean things sparkling, clear, clean, white and pure milk is also produced. In the production of food and sweet beverages from dates and grapes are signs for the intelligent.

Verse 68 mentions the honey bee; that Allah ﷻ gave this tiny creature the awareness to make its home in mountains, trees and roofs. It sucks the nectar from all kinds of flowers, and in its stomach's workshop it makes honey, which holds cure for humanity.

Wisdom in giving more to some people

Verse 70 states that the human's birth, death and old age is all from Allah ﷻ.

Verses 71-72 state that through His wisdom He ﷻ has given some greater livelihood than others. Allah ﷻ has made pairs for humans from humans themselves, and then blessed them with sons and grandsons i.e. offspring, and bestowed pure livelihood. Even still people are ungrateful for Allah's ﷻ blessings!

From verse 75 Allah ﷻ compares a helpless and poor slave who owns nothing with a man who has plentiful wealth and spends it openly and discretely. Similarly, a person who is dumb, unable to do any work, is a burden upon his master and wherever he goes he never brings back good news whilst there is another man who is on the right path and orders good, can both of these be the same? i.e. when the one with ability cannot be the same as the one without, nor can the beneficial be the same as the one who gives no benefit, how can idols be the same as Allah ﷻ?!

How quickly qiyāmah will arrive

The next verse states that qiyāmah will arrive in just a flicker of an eye, or even sooner! The subsequent verse states that Allah ﷻ gave you the powers to hear, see and understand in order that you may become grateful.

Allah's ﷻ masterpieces

Verse 79 states that the birds that fly in the Sky, it is Allah ﷻ Who maintains them in the Sky without any support.

Verse 80 mentions the benefits derived from comfortable houses, and from animal skin, wool, hair and fur. It also mentions blessings such as the shade of things, the shelters inside mountains and clothes that protect during heat and war, i.e. they are masterpieces of Allah's ﷻ power.

The false gods will testify against the polytheists

Verse 86 states that the gods the polytheists worship will plead innocence from their worshippers on the day of qiyāmah and prove them wrong and submit humbly in Allah's ﷻ court. The polytheists will have double punishment, one for their own disbelief and one for stopping others from the truth.

The Prophet ﷺ will be a witness to all the prophets

Verse 89 states that on the day of Qiyāmah We will present a witness against each nation from amongst them (the prophet and messenger of that time) and (O honourable messenger) We will present you as a witness to them all, i.e. every prophet will testify to fulfilling his obligation of preaching, and Muhammad sallallāhu alaihi wasallam will confirm their testimony.

The comprehensive teaching

Verse 90 is one of the verses known as 'Jāme ul Akhkām' which is recited in virtually every khutbah (sermon): Allah ﷻ orders justice, ihsān and supporting relatives whilst He ﷻ forbids indecency, evil and transgressions. (So) You should accept His counsel.

Do not break promises

Verse 91 orders fulfilling promises and forbids breaking oaths. Taking false oaths for worldly benefit or to deceive someone is declared a fault and that 'The example of such people is a woman who spins cotton and then tears into very small pieces,' i.e. after working so hard she wastes all her efforts.

The subsequent verse orders not breaking oaths made with Allah ﷻ in exchange for this world's paltry and perishable benefit, (because) eternal and ever-lasting blessings are only with Allah ﷻ. Allah ﷻ has promised to give every believing man and woman who performs pious deeds a pure life and an excellent reward.

How to begin the Qur'ān's recitation

Verse 98 instructs first reciting 'Aoodu billāhi min as Shaytān nirra jaheem' when beginning reciting the Qur'ān and that the devil has no impact on the believers, only upon his friends and the polytheists.

Objections to the Qur'ān

Verse 101 mentions the disbeliever's nonsense (complaint) against Allah ﷻ bringing one verse in place of another and states that Allah ﷻ knows well what He ﷻ reveals.

Verse 103 states that when the extremely eloquent and articulate Qur'ān is presented to the disbelievers through the tongue of the Ummi Prophet ﷺ and they are unable to respond to its constant challenges (to bring something similar) they begin saying that some human teaches the Prophet ﷺ these words. The weakness of their claim can be understood from the fact that the Qur'ān is in eloquent and articulate Arabic whilst the one they claim is teaching it to him is a non-Arab![1]

Allowance when desperate

Verse 106 mentions the rule that if any Muslim is surrounded by the disbelievers and they threaten to kill him unless he utters words of disbelief then even though it is forbearance to die and not say such words, sanction has been given to weak willed people that as long as imān remains established in their heart they can utter words of disbelief to save their life and they will not have lost their imān by doing so.

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[1] The disbelievers would mention various names who they claimed taught the Prophet ﷺ the Qur'ān. By coincidence all of these were non-Arabs (Tafsir Dhiyā ul Qurān)

Punishment for ingratitude

In verse 112 Allah ﷻ gives the example of a town which had no fear or danger and was surrounded by peace alongwith having plentiful provisions arriving from all directions, but then the people became ungrateful for Allah's ﷻ blessings, and because of their bad deeds Allah ﷻ gave them a taste of hunger and fear i.e. fear and hunger was imposed upon them as a punishment. Verse 114 commands eating the halāl and pure food Allah ﷻ has given and to show gratitude for it.

Desperate situation

After mentioning four unequivocally harām foods in verse 115, it says that in a situation of desperation with halāl food not being available then to preserve life one is permitted to eat enough of these harām as is needed to save life. Verse 116 condemns making rules of harām and halāl by yourself.

Vere 119 once again mentions allowance for the one who commits sin through naivety and on realising repents sincerely and becomes steadfast upon good deeds, that Allah ﷻ forgives sins.

Syeduna Ibrahim's ﵇ virtues

In verse 120 Syeduna Ibrahim's ﵇ honourable attributes are mentioned: he was a whole nation in himself, he was upon Tawheed and far from *shirk* and was grateful for Allah's ﷻ blessings. Allah ﷻ blessed him with the guidance of 'The Straight Path', and was given goodness in the dunya and will be with the good doers in akhirah. In verse 123 the Prophet ﷺ is commanded to follow the millah[2] of Ibrahim ﵇.

The best way to preach

Verse 125 mentions the method of inviting to the deen; invite to your Lord's path with wisdom and fine counsel. (If a debate ensues) Establish proofs in an elegant way, and display patience and composure in the face of difficulties for patience comes from Allah ﷻ and its compensation is also from Allah ﷻ. At the end it states that Allah ﷻ is with those who have taqwa and perform good deeds.

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[2] Millah refers to way and practices

Juz 15

Surah Bani Israil

This is a Makki Surah and the 50th to be revealed. It mentions the Bani Israil and is so named after them. This surah mentions the Prophet's ﷺ Isra journey from Masjid al Harām to Masjid al Aqsa and so is also called Surah Isra.

It mentions the Universe's creation being evidence of Allah's ﷻ existence and tawheed, it refutes the polytheists, proves the Qur'ān's veracity and the human's honour and mentions the prayer, in particular the Tahajjud prayer.

The isra to Al Aqsa

The first verse unambiguously mentions the first part of the Prophet's ﷺ miracle of Mi'rāj, from Masjid al Harām to Masjid al Aqsa. This was the most astounding and mind-boggling event in the history of prophethood, in the history of the angels and in the history of humankind. Further details of it are in Surah Najam and the blessed ahadith.

Verse 4 states that the Bani Israil had been told in the Bible that they were going to commit two major rebellions and transgressions and so they did and Allah ﷻ imposed tyrants over them.

Verse 11 mentions human beings' nature of being hasty.

Day and night are Allah's ﷻ signs

Verse 12 states: 'We made the system of day and night as two signs of Our Power and We made the day bright so that you can search for Allah's ﷻ Grace and so you can know the number of years and be able to calculate'.

Record of deeds are with everyone

From Verse 13 it tells that: 'We have hung every human's record of deeds around its neck (i.e. whatever has been determined for him in Allah's ﷻ Will

will happen) and on the day of qiyāmah this record of deeds will be like an open book (and the human will be told): 'Read your record of deeds for today you can perform your own accountability.' Whoever had chosen guidance will benefit from that and whoever chose misguidance will have its consequences, and no one will carry the burden of another and We do not to punish until (to complete Our evidence) We have sent a messenger.'
The next verse mentions a law of nature: 'when We decide to destroy a settlement, We (first) send our commands to its luxury and pleasure loving people who then reject those commands and become worthy of Our punishment, and this is how We destroy them'.

Those who only seek the dunya

Verse 18 tells that: 'the one who only seeks worldly benefits, We give him as much as We want in this dunya, and then he will end up in Hell'.

It is said in verse 19 that the one who seeks akhirah and tries hard alongside believing, these efforts will be worthy of reward in Allah's ﷻ court.
Whilst mentioning how some people have more virtues than others in the dunya, verse 21 says that there are great ranks in akhirah and its virtue is extremely great.

Supplicate for parents

Whilst turning attention towards the rights of parents, verse 23 states that your Lord has ordered worshipping no one but Him, and being good to parents, and if during your lifetime one or both of them reach old age, do not say Uff to them, nor scald them, and speak to them respectfully and humbly and lovingly keep lowered for them an arm of support and supplicate 'My Lord, have mercy on them, just as they did with me when they brought me up.'

The rights of others

Then in verse 26 is the command to fulfil the respective rights of relatives, the poor and the travellers and to refrain from wasting money (in useless matters) and that those who waste money are the devil's brothers. However if you cannot spend on them because of a lack of funds then (at least) speak to them softly.

A number of social rules

From verse 29 a number of rules are mentioned consecutively:

1. To adopt a middle path between miserliness and extravagance (wasting money) when spending. What this means is that in good things spend openly, in mubah[1] matters spend with moderation and do not spend at all on impermissible things.
2. The prohibition of killing children in fear of poverty. It also states that Allah ﷻ sustains everyone
3. The prohibition of zinah (adultery)
4. The prohibition of murder and the command to be moderate in taking qisās (retribution in kind)
5. The prohibition of consuming the wealth of an orphan, and the instruction to guard it until the orphan reaches maturity.
6. The command to fulfil promises.
7. The prohibition of cheating in weights and measurements.
8. The prohibition of pursuing something about which one knows nothing. Undoubtedly the ears, eyes and heart will all be questioned on the day of qiyāmah.
9. The prohibition of walking arrogantly and boastfully
10. The prohibition of *shirk*

It also states that someone having more or less rizq (livelihood) is not based on one's virtue or indifference, (rather) it is according to Allah's ﷻ Wisdom and Will.

After mentioning all these it states '(O Messenger), these are those matters of wisdom which We have revealed to you.'

Hypocrisy of the disbelievers

Verse 40 mentions the contemptible trait of the disbelievers and polytheists; they wish sons for themselves but attribute daughters to Allah ﷻ by saying that the angels are Allah's ﷻ daughters.

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[1] An act is neither rewardful nor punishable

Everything eulogises Allah ﷻ

Verse 44 states: 'The seven Heavens and the Earth and whatever is in them perform Tasbeeh (eulogy) in their own individual ways, and everything performs His Tasbeeh along with His Hamd (praise), but you do not understand their Tasbeeh.'

The rejectors of Akhriah remain deprived

Verse 45 states that the rejectors of akhirah remain void of the benefits of the Qur'ān's teachings and their mind and heart are deprived of the good fortune of accepting the Truth. Even after hearing the eloquent and articulate Qur'ān they malign the Prophet ﷺ by saying he is possessed.

Verse 49 tells that the rejectors of akhirah would question how they would be born once again after their bones had withered away into dust?! Allah ﷻ states 'Whether you become stone or metal or anything else you consider strong, Allah, Who created you the first time, will create you again!'

Verse 53 commands speaking using the most excellent speech.[2]

Verse 56 reveals that the false gods do not have the power to cure or change the pains of their worshippers.

Devil has no effect on Allah's ﷻ specific servants

In verse 61 there is once again mention of the angels being ordered to prostrate before Adam عليه السلام and the devil's refusal, and also that no matter what the devil does, he will have no effect on Allah's specific servants.

Who can save you from disasters?!

Verse 67 states that when the deniers are caught in a storm at Sea then instead of their false gods they call to out to Allah ﷻ, but when they are saved they fall back into *shirk*. From verse 68 they are notified that if they fall into a calamity, or are buried in dry parched land or became embroiled in any other strife, there will be no one to save them except Allah ﷻ.

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[2] This includes speaking politely, and truthfully, and without harshness and malice.

Virtue of the human

Verse 70 mentions the honour and respect of the human, that: 'We gave him virtue over much of Our other creation'. Verse 71 mentions humans being called forth with their leaders (on the day of judgement), and the success of those who will receive the record of deeds in their right hand. Whoever is blind to the truth in the dunya will also be blind in the akhirah.

Allah ﷻ protects His Prophet ﷺ

Verse 73 mentions the disbeliever's corrupt ways of trying to take the Prophet ﷺ off the Straight path. Allah ﷻ describes keeping him established upon the Straight Path as His grace and kindness. In mentioning the disbelievers' plot to exile him from the Arabian Peninsula, it says that even if they were successful in doing that it wouldn't have saved them from a terrible outcome.

The prayers

From verse 78 is a signal towards the commandment of the five daily prayers; the mention of the virtue of Fajar, the encouragement of the tahajjud prayer and the Prophet ﷺ being granted the maqām (Station) of Mahmood (i.e. the greater intercession).

The arrival of the Truth

Verse 81 mentions the arrival of the Truth and the extinguishment of falsehood and that in the Qur'ān there is cure and mercy for the believers.

Human's nature of losing hope

Verse 83 mentions the human nature of being ungrateful for blessings and losing hope in adversity.

The Soul

Verse 85 mentions that the Jews asked the Prophet ﷺ about the Ruh (soul), so Allah ﷻ said '(O Messenger) say to them, the Ruh is a matter for my Lord and you have only been given a little knowledge.' The purpose behind saying this is that there is no need to pursue matters that do not determine salvation or (provide) guidance.

Verse 88 again mentions the challenge to bring something similar to the Qur'ān and the disbelievers' inability (to do so).

The demands of the polytheists

From verse 90 is mention of some of the corrupt demands of the polytheists of Makkah, they said they would not believe in the Prophet ﷺ until

1) he raised for them a water spring from the ground, or
2) he had gardens of dates and grapes, under which rivers flow, or
3) he brought forth the punishment he warned them about, or broke the sky into small pieces and have it fall upon them, or
4) he brought Allah ﷻ and the angels before them without any veil, or
5) he had a house made of gold, or
6) he climbed up to the sky and sent down for them a book which they could read.

In answer to all of these demands Allah ﷻ said '(O Messenger say) My Lord is free from any defect, (I am not a magician) I am just a human whom Allah has sent as a messenger.'

'Why did Allah ﷻ not send an angel?'

Verse 94 mentions the Makkan disbelievers' objection as to why Allah ﷻ had sent a human as a messenger i.e. why not an angel?! So Allah ﷻ explained '(O Messenger) Had there been angels living on the Earth and walking around calmly then We would have sent to them an angel from the Sky as a messenger.' i.e. the prophet or messenger sent to a nation is from the same genus (kind) as the nation. These verses also reveal that these rejectors of qiyāmah will be raised flat on their faces and deaf, dumb and blind and their destination will be Hell.

The human is miserly

Verse 100 proclaims that: 'even if you people owned (as much as) My Lord's treasures of Mercy, you would withhold it for fear of exhausting it, and it is the human who is (in fact) miserly'.

Verse 101 mentions Syeduna Musa ﵇ being given nine miracles, Firawn declaring them magic, Firawn drowning and the Bani Israil settling on the land.

Incremental revelation of the Qur'ān

In explaining the wisdom in revealing the Qur'ān incrementally (bit by bit) verse 105 says that it was to allow the Prophet ﷺ to recite it slowly to them and that it be easier for them to understand.

They are all His Names

The polytheists of Makkah would object that sometimes the Prophet ﷺ would say Allah ﷻ and sometimes he would say Rahmān, whilst they did not recognise any Rahmān, so Allah ﷻ said '(O messenger) Say, whether you call (the True God) Allah ﷻ or Rahmān, whatever name you use, they are all His names, and exercise moderation in calling Him.'

In the final verse it says that Allah ﷻ has no offspring and has no partner is His Dominion, and nor has He ﷻ any need for any help. So just keep mentioning His greatness.

Surah Kahf

This is a Makki Surah and the 69th surah to be revealed. It mentions the people of the Kahf (Cave) and is so named after them. This surah mentions the veracity of the Qur'ān, the stories of the people of the Cave (As'hāb ul Kahf), Syeduna Musa ﵇, Syeduna Khizr ﵇, Syeduna Dhul Qarnayn ﵇, Syeduna Adam ﵇ and Iblis and within these stories there are a great many morals and teachings.

Virtues of Surah Kahf

Syeduna Abu Darda narrates that the Prophet ﷺ said 'Whoever memorised ten verses of Surah Kahf will remain protected from the fitna of the Dajjāl.' *(Muslim 809)*

Syeduna Abu Saeed Khudri narrates that the Prophet ﷺ said 'Whoever recited Surah Kahf on Friday will have a light between the two Fridays.' *(Mustadrak 3444)*

In the beginning verses of Surah Kahf, the Qur'ān has been described as Allah's ﷻ revealed book, free from defects, reforming, warning of Allah's ﷻ grasp and giver of good news to the pious believers. It also states that those who attribute offspring to Allah ﷻ without any knowledge commit a very grave audacity and lie and you should not grieve over them not accepting imān.

The people lost in the splendours of this dunya are told that: 'it is We who created these beautiful things on the Earth and We who will also end them'.

The people of the Cave

From verse 9 of this blessed surah is the mention of the As'hāb ul Kahf. They were a small group of pious young men whom Allah ﷻ had kept steadfast upon Tawheed and imān. However their nation was polytheistic and had a tyrant king ruling over them. The people turned against these young men, and to save themselves from their evil, they sought sanctuary in a cave and supplicated to Allah ﷻ 'Our Lord, bestow upon us Mercy and give us the means to be successful in our mission.' Allah ﷻ put them to sleep and they spent 309 years in that state.

Allah ﷻ had made unseen arrangements in that cave that it was as if they were in a very spacious place. When the Sun would rise, its light and heat would stay to the right of the cave and when it would set it would move to the left.[3] Allah ﷻ would turn the As'hāb ul Kahf over from left to right when required so that their bodies received light, heat and air and because sleeping in one position for long injures the body - which today's medicine calls 'Bed sores.' The As'hāb ul Kahf also had a dog, which remained sat at the mouth of cave with its front legs laid out. Consequently the ulema have mentioned the blessing found at the door of Allah's ﷻ specific people, because even a dog that stayed with such people was mentioned by the Qur'ān in five different ways. Some commentators have stated that this dog will enter Paradise in human form, i.e. the dog of the As'hāb ul Kahf is treated like a human because it sat close to great people. Conversely, the son of Nuh, even though he was from a prophet's family, remained deprived (of goodness).

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[3] i.e. it wouldn't harm the people of the Cave.

How many were they?

As for how many people the As'hāb ul Kahf were, the Qur'ān mentions three different statements of the people, two of which it declared as mere guesses and a third which it did not reject i.e. they were seven and the eighth was their dog. That is why the mufassireen said that this opinion was the closest to being correct. Allah ﷻ said 'Allah knows better how many they were, and only some know it (i.e. those to whom Allah gave this knowledge).'

How long were we asleep for?!

The Qur'ān has forbidden discussing their number too much, and also said that Allah ﷻ created an awe in their appearance such that no one could look straight at them. Allah ﷻ says that the onlooker would believe they were awake but they were in fact asleep. Allah ﷻ said 'Then We awoke them so they could ask how each other were.' One of them asked the other 'How long have you been here?' The other replied 'About a day or less' then rather than try to determine the exact length themselves, they left it for Allah ﷻ to know.

They then sent one of their number to the town with a silver coin to buy some pure food. They also reminded him to act with tenderness to prevent anyone finding out about them because if they did, they would kill them all or force them into their deen. This reveals that Allah ﷻ then gave them death because the people of the town came to know of their reality.

How to remember them

In order to express their admiration of them, the people discussed how they could sustain their memory. One group said they should make a building there in their memory, but the opinion that was accepted was that they should build a masjid there. The commentators have inferred from this that it is a good thing to build a masjid next to the tombs of the pious, so that those who come for faitha at the tomb can pray salah in the masjid at prayer times.

Keep with the pious

The background to verse 28 is that some of the major chiefs of Makkah said to the Prophet ﷺ that we can listen to what you say but when we come to you the like of Khabāb, Suhayb, Bilāl etc should be asked to leave i.e. the poor companions, because it does not befit our status to sit with them. So to console the hearts of the poor companions Allah ﷻ ordered 'And keep yourself with those who worship their Lord in the morning and evening, who seek His pleasure, and do not turn your eyes away from them,' i.e. always keep them before you.

Verse 29 tells that the people of Hell will be given a beverage like melted copper and the people of Jannah will be given gold bracelets and fine and thick silk clothes to wear.

Two men and two vineyards

From verse 32 Allah ﷻ mentions two men, one who had many vineyards (gardens of grapes), and was surrounded by grape trees all around him and in the middle was a field with a river flowing through it and these gardens produced an excellent harvest. One day this man said to his companion 'I have more wealth and people than you and I am sure this garden will never be destroyed. Firstly, I do not believe in qiyāmah, but even if qiyāmah did come, I will get better wealth there.' His companion said to him 'You have forgotten what you are, you have been ungrateful to your Lord, who is the One and Has no partners., It would have been better for you if you had said 'Ma shā Allah La Quwwata illa billah' when entering the garden. Even though in wealth and offspring I am inferior to you I believe that Allah ﷻ will bless me with better blessings, and some disaster will come from the Heavens and your garden will be destroyed, or if its water sunk into the ground you will not be able to find it'. Ultimately that man's garden was destroyed, and rubbing his hands in sorrow he said 'if only I had not committed *shirk*,' but now he had no helper.

The world is perishable

In verse 45 Allah ﷻ mentions the perishability of the worldly life by way of an example: rain fall from the sky and thick greenery grew, but then it dried and became extremely withered, which the wind blew away. Wealth and children are merely the decoration of this world, for in terms of reward and outcomes with the Lord, the ever-lasting good deeds are better.

From verse 47 it is said that on the day of Qiyāmah the whole world will be in the shape of an open plain, all the people in their rows will present themselves individually before their Lord, and seeing their record of deeds, will say fearfully 'O what kind of record is this, it has left out no minor or major [deed], it has them all!'

Verse 50 mentions the angels' prostration before Adam عليه السلام, Iblis' refusal and shaytān and his progeny being the human's enemy.

Syeduna Musa's عليه السلام search for Khidr

From verse 60 is mention of an incident involving Syeduna Musa عليه السلام. In order to learn the wisdoms of Allah's ﷻ commandments and their secrets, he left with his servant Yusha bin Nun to search for Syeduna Khizr عليه السلام. During the course of this journey, Musa عليه السلام ordered his servant to bring out the breakfast because they had become tired from all this travelling. The servant explained that when they had stopped near the rock, the devil made him neglect the fish and it swam away into the ocean. Syeduna Musa عليه السلام explained that confluence (where they oceans meet) between the (Persian Sea and Roman Sea) oceans was their destination, so they returned to there and found a special man, 'whom We have given mercy and given *ilm ul ludunni*',[4] and according to the mufassireen this was Syeduna Khidr.

Syeduna Musa عليه السلام asked him 'Teach me from the specific knowledge and guidance Allah ﷻ has given you.' Syeduna Musa عليه السلام is a great prophet and messenger of Allah ﷻ, the kaleem (the one who spoke to Allah ﷻ), and more virtuous, but despite being better, another person can be given something greater in a particular field, and that was the case here. This also reveals that one can seek a specific piece of knowledge from one inferior, and that one can be respected on that basis.

Syeduna Khidr عليه السلام said to Musa عليه السلام 'You will not be able to stay patient over the secrets you do not know.' Syeduna Musa عليه السلام replied 'Insha Allah you will find me patient.' Syeduna Khidr explained 'In following me, never question my actions, until I tell you about them myself.' As they travelled together they boarded a boat. Syeduna Khidr damaged it by making a crack in it. Syeduna Musa عليه السلام said 'This is a very bad thing you have done, the passengers could be in danger of drowning.' Syeduna Khidr said 'I did say that you will not be able to stay patient?' Syeduna Musa عليه السلام replied 'Do not rebuke me over my forgetfulness, and do not make my mission difficult for me.'

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[4] Knowledge given by Allah to a person. Some say it is directly from Allah without any apparent or hidden means

Juz 16

The killing of a boy

Verse 74 of Surah Kahf tells that on their travels they came across a boy, and Syeduna Khidr killed him. Syeduna Musa ﵇ said 'You have killed an innocent person, you have done a very bad thing!' Syeduna Khidr replied 'I did say that you wouldn't be able to stay patient with me.' Syeduna Musa ﵇ replied 'If I ask you another question then do not let me stay with you, you will have reason not to.'

The building of a wall

Further on their travels they came across some townspeople and asked them for food but they did not give them any hospitality. However despite this Syeduna Khidr fixed a crumbling wall in the village. Syeduna Musa ﵇ asked 'You could have at least asked these inconsiderate people for a payment for your labour.' Syeduna Khidr ﵇ declared 'From now on our paths separate. (But first) I will tell you the wisdom behind my three acts:

The reasons for these three acts

1) The boat in the ocean belonged to poor hard working boys, and ahead was a tyrant king forcibly taking every good and proper boat. I damaged their boat so that it would not be taken off them.

2) The parents of the boy (I killed) were believers, and there was danger that when he got older he would embroil them in transgressions and kufr. In his place Allah ﷻ will give them a purer and tender-hearted son.

3) The wall in the village belonged to two orphaned boys and buried beneath it was their treasure. Their father was a pious man and your Lord wished that when they grow older they take out that treasure through their Lord's mercy.

I did not do these three acts based on my own opinion, i.e. it was Allah's ﷻ command, but you could not stay patient and in your impatience asked questions.'

Dhu'l Qarnain and the Great Wall

Verses 83 -110 mention Syeduna Dhul Qarnain ﵇. Allah ﷻ had given him rule on the Earth. He left on an expedition and reached the place from where the Sun rose and he found a nation upon whom the Sun was shining with all its light and splendour. He then left on another expedition and reached a valley between two mountains. On one side of the mountains was a nation that did not understand any words and said 'O Dhul Qarnain, the Yajuj Majuj are creating trouble on the Earth. We will give you some materials with which to build a strong wall between us and them.' Dhul Qarnayn said 'Allah ﷻ has given me strength, you will help me with your numbers and I will build you a strong wall between them and you.' Copper and iron were melted into that wall so that it would become indestructible and the Yajuj Majuj were not able to climb over it. Dhul Qarnain said 'this wall has been built as a result of my Lord's mercy, and when my Lord's appointed time comes, He ﷻ will turn it into dust'.

Good works of disbelievers in akhirah

In the last rukuh of Surah Kahf, Allah ﷻ has said that the disbelievers commit *shirk* and He ﷻ has kept Hell prepared for them. Their apparent good works of the dunya will be of no use to them in the akhirah. It then mentions the blessing of Jannah for the believers.

Allah's ﷻ words would never be completed

In the final verses Allah ﷻ states that if all the oceans, and many more like them, were to become ink they would all be exhausted before the words of the Lord had been completed. In the last verse Allah ﷻ says "(O messenger) Say (In not being God) I am a human like you, the revelation to me is that your God is One God, so whoever is convinced of meeting his Lord on the day of qiyāmah should continue doing good and make no one a partner in the worship of his Lord."

Surah Maryam

This is a Makki surah. It was the 44th surah to be revealed and mentions Syeda Maryam and so is named after her. This surah mentions tawheed and the life after death, the birth of Syeduna Yahya ﵇, the miraculous birth of Syeduna Isa ﵇ and his speaking in the cradle, the debates between Ibrahim ﵇ and Āzar and Syeduna Isāc's ﵇ birth.

Syeduna Zakariyya's ﵇ dua accepted

The surah states that Syeduna Zakariyya ﵇ had no offspring and had reached old age. He ﵇ supplicated to Allah ﷻ for children who could become his and Syeduna Yaqub's ﵇ heirs. Allah ﷻ gave him the glad tiding of a son and said his name will be Yahya. This shows that one can choose a name before the birth.

Virtues of Syeduna Yahya ﵇

Allah ﷻ blessed Syeduna Yahya ﵇ with prophethood and a Book whilst he was still a child and described him as follows: 'He is pure and pious, he was good to his parents and did not transgress, salām upon him when he was born, when he passed away and when he will rise on qiyāmah.' This reveals that sending salām upon a prophet at his birth is a Divine practice (Sunnah of Allah ﷻ).

The glad tiding for Syeda Maryam

After this is mention of Syeda Maryam. She went far away from her family and took up a discrete and covered place. An angel came to her in human form and said 'I have been sent by your Lord' and gave her the glad tiding of a pure son. Syeda Maryam asked how she could have a son 'when no human has ever touched me and nor am I wicked?'! The angel said this matter is easy for Allah ﷻ, and Allah ﷻ will make him a sign for the people, and this decision has been determined by Allah ﷻ.

She became pregnant and went far away to under a palm tree and began saying 'If only I had died before this and become forgotten.' The angels called out 'Do not grieve, Allah has laid forth a river under you, shake the palm tree and fresh dates will fall upon you, so eat, drink and keep your eyes cool, and if a human asks you say, I have taken a vow of silence and will not talk to any human.'

Syeduna Isa عليه السلام talks in his mother's laps

(Later) She returned to the people carrying the child and the people scalded her asking what had happened! Syeda Maryam pointed to her child and the people protested how could they talk to a child lying in the laps of his mother! The child answered 'I am a servant of Allah, He ﷻ has given me prophethood and the Book and made me blessed, He ﷻ has ordered me to establish prayer and zakah throughout my lifetime, and I am obedient to my mother.' The Qur'ān said 'This is Isa ibn Maryam, and Allah is pure from having a son.'

Ibrahim's عليه السلام dialogue with Azar

From verse 41 there is once again mention of Syeduna Ibrahim عليه السلام, he was an extremely truthful prophet. He stopped his (common law) father from worshipping idols and warned of divine punishment. His (common law) father replied 'You want to turn us away from our Gods?! Refrain! Or you will be stoned to death.' Syeduna Ibrahim ﷺ replied 'I will keep seeking forgiveness for you from my Lord, He is very Kind to me.'

Allah ﷻ gave him the glad tiding of Isāc (his son) and Yaqub (his grandson), that they will be prophets.

Attributes of various prophets

Verses 51 to 58 mention various prophets. Syeduna Musa عليه السلام has been described as chosen, a messenger, a prophet and Allah's ﷻ confidante. The prophethood of Syeduna Haroon عليه السلام is also mentioned. Syeduna Ismail ﷺ has been denoted a fulfiller of promises, a prophet and messenger who commands prayer and zakah, and denoted as pleasing to his Lord. In denoting Idris عليه السلام a truthful prophet, it says 'We raised him to a high place.'

Warnings for the disobedient

From verse 59 it mentions the conditions in akhirah for the transgressor and the obedient.

Verse 66 tells that the rejectors of akhirah have always doubted life after death. However, they should be convinced that the same creator Who created them the first time without any model or sign will also bring them back to life.

From verse 76 it is said about the people embroiled in misguidance, that their time is increased for them to increase their embroilment. As for those who are guided, they are blessed with further steadfastness, and the deeds that remain are better in terms of reward with Allah ﷻ and good consequences.

It is said in verse 81 that the polytheists worship false gods in the hope they will help them in difficulties. They definitely will not. Instead they will become their enemy and refute their worship.

Attributing offspring to Allah ﷻ is a severe matter!

Verse 88 tells that the Kuffār have said a very severe thing by attributing offspring to Allah ﷻ. It is such a serious crime that the sky could break because of it, the land could crack, and the mountains could crumble into dust. It further states that whatever is in the Heavens and the Earth will all come before Allah ﷻ.

The people will love the pious

Verse 96 states that undoubtedly those who believed and did good deeds, very soon the Most Merciful will create love for them in the hearts of the people.[1]

The last verse mentions the destruction of many earlier nations and no name or sign of them now remains.

Surah Tā Hā

This is a Makki surah and was the 45th to be revealed. The Prophet ﷺ is being addressed by its first words 'TāHā' and so the surah has been named TāHā.

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[1] The Prophet ﷺ said 'When Allah loves a slave, He calls Jibril (Gabriel) and says: 'I love so-and-so; so love him.' Jibril then loves him. Then he (Jibril) announces in the heavens: Allah loves so-and-so; so, love him; then the inhabitants of the heavens (the angels) also love him; and then people on earth love him. (Sahih Muslim)

In this surah it mentions Allah's ﷻ Oneness, the truthfulness of the Qur'ān, the Prophet's ﷺ messengership and proof of qiyāmah. It also mentions the chronicles of Syeduna Musa عليه السلام and that of Adam عليه السلام and Iblis.

The Prophet ﷺ is not in hardship

When the disbelievers of the Quraysh saw the Prophet ﷺ praying very long prayers they starting saying that ever since leaving the deen of his forefathers, he has fallen into great hardship and strife. In response Allah ﷻ said at the start of this surah 'O TāHā, we have not revealed this Qur'ān so that you fall into hardship and trouble.'

It further said 'This Qur'ān was revealed for *nasiha* (counsel) and Allah ﷻ knows all the inward and outward, He ﷻ is the One with no partners and all His names are good.'

Allah ﷻ speaking to Syeduna Musa عليه السلام

From verse 10 is mention of an event that happened to Syeduna Musa عليه السلام on his way back from Madyan. He عليه السلام left his wife at a place and went to the Toor to find fire. There he heard a call from the Unseen saying 'O Musa I am your Lord. You are in the blessed valley of Tuwa. Take off your shoes out of respect. I have chosen you so listen to the revelation of the message attentively. I am Allah, the One, with No partners, worship Me and establish prayer to remember Me. Qiyāmah is approaching.'

Syeduna Musa's عليه السلام miracles

At this juncture he was given the following miracles: when he would put his stick onto the ground it would turn into a running snake, and when he would pick it up it would become a stick again. Furthermore, when he would put his arm under his shirt it would reappear shining like the Sun.

Syeduna Musa's عليه السلام supplications

He was then ordered to go and invite Firawn to the truth. Here Syeduna Musa عليه السلام supplicated, (verse 25-28): 'O My Lord, open for me my chest, make my task easy for me and unlock (open) the knot in my tongue so that people can understand my words.'

This same thing is mentioned in another place as 'My chest is tight and my tongue does not flow.'

Some mufassireen have said that during childhood a hot coal was put on his tongue which caused a stammer and to cure it he supplicated so. He further pleaded 'Make from my family my brother Haroon my minister in this mission so that I am strengthened and make him my ally.' Allah ﷻ accepted this supplication.

Syeduna Musa's ﵇ birth and upbringing

From verse 38 is mention of the situation at the time of Syeduna Musa's ﵇ birth: Astrologers had told Firawn that a boy was going to be born to the Bani Israil who will cause his destruction. So Firawn ordered the killing of every boy born to the Bani Israil. Allah ﷻ placed the thought in the mind of Syeduna Musa's ﵇ mother to put her newborn in a box and set him off in the river, and with Allah's ﷻ Will it would reach the riverbank and Allah's ﷻ enemy (Firawn) would find it. Syeduna Musa's mother did this so that Musa could be raised under Allah's ﷻ supervision. Musa's ﵇ sister walked alongside the river keeping an eye on the box, and then when the time came for Firawn's palace to find a woman to suckle him, he did not take to anyone's teat. His sister then mentioned his mother, without revealing she was his mother, and in this way, Allah ﷻ blessed Musa's ﵇ mother with the coolness of her eyes and contentment of her heart.

Inviting Firawn to the Truth

From verse 43 onwards, Syeduna Musa and Harun ﵇ are commanded to go to Firawn, for he has become a transgressor, and invite him gently (to the Truth) with tenderness because he might have accepted counsel.

Syedunas Musa and Harun ﵇ expressed their fear of Firawn torturing them. Allah ﷻ reassured them 'Do not worry, I am with you, I hear and see.' They both went to Firawn and said 'we are Allah's messengers, do not pain the Bani Israil, and send them with us.' Firwan argued with Syeduna Musa ﵇ and Harun ﵇ about Allah ﷻ and accused them of being magicians, and after calling his own magicians, he challenged them to a competition on a specific day. The details of this have been mentioned previously.[2] The magicians lost the contest and Musa's ﵇ miracle overcame them, the magicians then believed in Allah ﷻ and fell into Sajdah. Firawn threatened to cut off their opposite hand and foot and hang them from a tree but the magicians replied 'Do whatever you want, a clear proof has come to us. We have believed in our Lord so that He ﷻ can forgive our sins and our sin of magic.'

Leaving Egypt

From verse 77 Syeduna Musa ﵇ is ordered to leave with the Bani Israil that very night. Allah ﷻ reassured him that a dry path would be created for them through the ocean. Firawn chased them and was drowned in the ocean. At this juncture Allah ﷻ once again reminded the Bani Israil of His favours.

Worshipping the calf

From verse 85 is mention of Sāmri, that he misled the Bani Israil, and when Musa ﵇ on his return from Mount Toor saw this, he was extremely upset. Sāmri had made a statue of a calf, which made noises like an ox, and had said to the Bani Israil that this is their and Musa's God. They did not even check if the calf could answer them or benefit or harm them! Musa ﵇ at that time was also upset with Hārun ﵇.[3] He asked Sāmri 'What have you done?' Sāmri replied 'I took a fistful of soil from Jibril's footprint and put it into the statue and my nafs (self) told me of this plan.' Syeduna Musa ﵇ ordered him 'Go away from here, the wilderness is your punishment in this life and the time of your punishment (in akhirah) has already been determined.' The subsequent verses mention Allah's ﷻ Oneness, the authenticity of Allah's ﷻ Book, and the punishment in akhirah for those who turn away from it.

Spectacles of Qiyāmah

Flowing from all this is the mention of Qiyāmah and the blowing of the trumpet. From verse 105 it says 'The people ask you about the mountains, say that my Lord will turn them into dust, and all the Earth will become like a flat plain.' In verse 109 the terrors of qiyāmah are mentioned and that 'No one this day will be able to intercede in Allah's ﷻ court, except whoever is given permission to do so and with whose speech He ﷻ is pleased.'

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[2] See Juz 9, or page 92

[3] For not stopping the people worshipping the calf

From verse 100 it mentions (in qiyāmah) the (once) arrogant necks bowing before the Hayy (Living) and Quyoom (Self established), the sinners being unsuccessful and the pious believers being successful.

Dua for increasing knowledge

Verse 114 teaches the dua for increasing knowledge: 'O my lord, increase for me my knowledge.'

Syeduna Adam عليه السلام in Paradise

Verse 115 states that Syeduna Adam عليه السلام went near the forbidden tree in Paradise out of forgetfulness and inferential mistake. He did not intentionally go against Allah's ﷻ command. When Adam عليه السلام entered Paradise, it was said that no one will feel any hunger there, or be unclothed, or feel thirsty nor experience the extreme heat of the Sun. Adam and Hawa عليه السلام were told to remain vigilant against the tricks of their enemy, the devil. The Qur'ān says the devil whispered and prompted them by appearing sincere and well wishing. They ate from the forbidden tree and their clothes disappeared and they tried hiding their nudity with the leaves of Jannah. Then Allah ﷻ accepted their repentance and sent them to the Earth.

Effect of neglecting Allah's ﷻ dhikr

From verse 124 it is said that for the one who neglects remembering Allah ﷻ, his livelihood will be squeezed and he will be raised on the day of qiyāmah blind. He will say 'My Lord, why have you raised me blind even though in the dunya I had sight?!' Allah ﷻ will respond 'My signs came to you, and you overlooked them, so today you will be similarly overlooked.'

Remember Allah ﷻ

From verse 130 Allah ﷻ instructs the Prophet ﷺ to 'Be patient on their (disbelievers) words, keep reciting the tasbeeh with the Hamd of your Lord prior to the Sun rising and the Sun setting, and recite too the tasbeeh in some portions of the night and in parts of the day so that you may become pleased.'

It further commands ordering family members to pray and establish regular prayer yourself. A good outcome is only for those who act upon piety.

Punishment will come at its time

In response to the disbelievers of the Quraysh's demand for punishment, it says that Allah ﷻ destroyed people before them, and the time of punishment is determined. Had He ﷻ destroyed them before sending a messenger they would have complained why a messenger had not come to them before being punished was sent!

The verses advise waiting, and seeing who is guided and on the straight path.

Juz 17

Surah Al Anbiya

This is a Makki surah and the 73rd to be revealed. Several prophets are mentioned in this surah and it has thus been named al Anbiya (the prophets).

People are still heedless

This surah states that the time for accountability has come near but people are still heedless, they are turning their back on matters of the deen and whenever a new counsel comes to them they do not listen attentively but do so as mere entertainment and deem the prophet a human like themselves and deem the Qur'ān magic, poetry, manmade and a bad dream.

The Qur'ān reveals that the previous prophets also brought revelations and also ate and drank, i.e. informing that human needs are not contrary to the elevated rank of prophethood and messengership. After this, it mentions the crimes of the previous nations, their acceptance of their crimes when punishment came, the uselessness of their (subsequent) remorse and their consequent resultant destruction.

Evidence of one god

In verse 22, in presenting the Universe's orderliness, its balance and wisdom-filled system and intelligence-based organisation as proof of Tawheed, it says 'Had there been in the Heavens and Earth other gods besides Allah ﷻ, their system would definitely have been ruined.' This means that if we imagine two gods with equal powers, there would inevitably be conflict between their decisions and commands resulting in destruction and devastation in the universe. Alternatively, if one god's command overruled the other, how could the other be deemed a god?!

Verse 25 states that the matter revealed to every prophet was that Allah ﷻ is One and without partner and only He ﷻ is worthy of worship.

Opening up the Universe

Whilst mentioning the creation of the universe, from verse 30 Allah ﷻ states that the earth and heavens were closed, so 'We opened both of them and We created every living thing from water.' Today there is a scientific theory about the beginning of the universe called 'Big Bang' which states there was a large whirlwind of fire which rose from a very big bang, and its countless pieces spread across the atmosphere and formed the Sun, Moon, stars and planets. The words used in the Qur'ān to describe this are Fataq and Falak.

To establish a balance on the Earth, Allah ﷻ created tall mountains, the wide paths between them and made the sky a secure ceiling (without any pillars). He ﷻ created the night, the Sun and the Moon, and each is floating in its orbit.

Every soul will taste death

Verse 35 mentions the natural law that 'Every living soul will taste death' i.e. death will come to every living being. Further on it states that Qiyāmah will arrive suddenly and leave people stunned. No one will be able to reject it or be given any more time.

Every deed will be counted

From verse 42 is negation of any god other than Allah ﷻ. Verse 46 states that those who demand punishment (to come to them), if even a small wind of Allah's ﷻ punishment were to hit them, they would admit their wrongdoing.

Verse 47 states that the scales of justice will be established on the day of qiyāmah and no one will be wronged. Even a deed equal to a mustard seed will be accounted for that day.

Ibrahim, the large idol and the Fire

From verse 51 it mentions an incident involving Ibrahim ﵇: he condemned his (common law) father[1] and the nation's idol worshipping and warned '[I

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[1] The opinion of the Ahl us Sunnah is that Azar (referred to here) was not Syeduna Ibrahim's ﵇ natural father but was his uncle and / or step-father.

swear] by Allah ﷻ, I will come up with a plan against your idols after you go away.' So he broke all the idols into pieces, except the biggest one.
On seeing this Namrood's people questioned who had done this to their idols and then they themselves explained a young man called Ibrahim was responsible. Ibrahim عليه السلام was summoned to a general meeting and answers were sought from him. Ibrahim عليه السلام told them to ask their biggest idol these questions, if it could speak. They felt embarrassed and said he knew the idols did not speak. Ibrahim عليه السلام said '(so) You leave Allah (the true deity) and worship such idols that cannot benefit you nor harm you.' After that they put Ibrahim عليه السلام into a bonfire, but on Allah's ﷻ command the fire became cool and peaceful for Ibrahim عليه السلام.

Making a better revised decision

After this it mentions Lut, Isāc and Yaqub عليه السلام, that they were made imāms of guidance and given prophethood and knowledge.

From verse 78 it mentions a judgement made by Dawud and Suleman عليه السلام, where Dawud made a decision and Suleman عليه السلام later made a second decision but did not declare the first decision (of Dawud) as incorrect. Allah ﷻ said 'We gave Suleman the understanding (to make the correct decision) and We gave both of them decision making ability and knowledge.' This reveals that one court can review the decision of another court, and even if a decision is good, a second decision can be better (or the best).

Syeduna Dawud's عليه السلام miracles

Then there is mention of Dawud's عليه السلام miracles: mountains being under his control, the mountains and birds performing Tasbeeh with him and him making armour for protection during battles. Similarly, the wind was placed under his control which, with his permission, would carry his throne in the air. The Jinn were also under his control, and would act on his command.

Syeduna Ayub's عليه السلام supplication

After this it mentions Syeduna Ayub ﷺ, that he had to face hardship. He supplicated to Allah ﷻ and Allah ﷻ alleviated his hardship, and blessed him with greater family and blessings than before.

Then there is mention of Ismaeel, Idris, Dhul Kifl, Dhun Nuun (Yunus) and Zakariya ﵇.

Syeduna Yunus' ﵇ supplication

Syeduna Yunus ﵇ left displeased with his nation.[2] and in line with Allah's ﷻ decree was put into the sea, in which a fish ate him. In the deep unending darkness of the fish's belly, he repented to Allah ﷻ with the words

لاَّ إِلَٰهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ ٱلظَّالِمِينَ

'Lā ilāha Illa Anta Subhānaka Inni Kuntu min adh dhālimeen.'
(there is no god but You, You are Pure and I am from the wrongdoers)

This is called the Ayat e Kareema. Allah ﷻ said 'So We heard his call, and saved him from grief, and this is how We save the believers.'

Syeduna Zakariya's ﵇ supplication

Syeduna Zakariya ﵇ supplicated for offspring, and in old age Allah ﷻ gave him Yahya ﵇. The words of his dua were 'O Allah, do not leave me on my own, for you are the best of heirs.' After this it mentions Syeduna Isa ﵇ and Maryam.

The Dua to fulfil Needs (Qadā e Hājat)

Shah Abdul Aziz quotes the method (wazeefa) for the fulfilment of needs from his father Shah Walliullah Muhaddith e Dehlvi:

Whoever becomes embroiled in difficulty should stand with the intention of a four rakah prayer. In the first rakah after Surah Fatiha he should recite 100 times:

لاَّ إِلَٰهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ ٱلظَّالِمِينَ
فَٱسْتَجَبْنَا لَهُ وَنَجَّيْنَاهُ مِنَ ٱلْغَمِّ وَكَذَٰلِكَ نُنجِي ٱلْمُؤْمِنِينَ

In the second rakah after Surah Fatiha he should recite 100 times:

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[2] Because it refused to accept his invitation to the Truth

رَبِّ أَنِّي مَسَّنِيَ ٱلضُّرُّ وَأَنتَ أَرْحَمُ ٱلرَّاحِمِينَ

In the third rakah after Surah Fatiha he should recite 100 times:

وَأُفَوِّضُ أَمْرِيٓ إِلَى ٱللَّهِ إِنَّ ٱللَّهَ بَصِيرٌۢ بِٱلْعِبَادِ

and in the fourth rakah he should recite 100 times after Surah Fatiha:

حَسْبُنَا ٱللَّهُ وَنِعْمَ ٱلْوَكِيلُ

After offering salām he should recite 100 times:

رَبِّ أَنِّي مَغْلُوبٌ فَٱنتَصِرْ

Shah Abdul Aziz states that Imam Ja'far Sādiq said that these four verses are the Ism ul Azam and whatever dua is made through them (their waseela) it achieves acceptance.

Deeds of the pious are never wasted

Verse 94 mentions the deeds of pious believers will not go to waste and they will be recorded. Verse 96 mentions the Yajuj Majuj and from verse 98 it says the polytheists and their gods will be the fuel of Hellfire. Had they been gods, why would they be in Hell?!

Those who will be far from Hell are those for whom Allah ﷻ decrees goodness and there will be all kinds of blessings for them and on the day of judgement they will be spared worries and the angels will greet them.

Sent you as a mercy for the universe

In verse 107 and the last rukuh, Allah ﷻ blesses the Prophet ﷺ with an unrivalled and unmatched honour: 'And we have not sent you but as a mercy for all the Universe.' In the Qur'ān Allah ﷻ has described Himself as the 'Lord of the Universe' and His prophet as 'Mercy for the Universe' i.e. for every particle of this universe the Lordship of Allah ﷻ and mercy of the generous Beloved is proven!

Allah's ﷻ pious will rule on this Land

In verse 108 it mentions the promise made in the Zabur (psalms) of giving the rule of this land to Allah's ﷻ pious servants.

Surah Hajj

This is a Madani surah and the 103rd to be revealed. One of its verses mentions Syeduna Ibrahim عليه السلام announcing, on Allah's ﷻ command, the Hajj to the people and so it has been called Surah Hajj.

This surah mentions Allah's ﷻ oneness, life after death, establishment of Qiyāmah, permission for jihād, alongside the events of the previous nations and the morals learned from them.

The terrors of Qiyāmah

In its first verse, whilst ordering taqwa (piety), it mentions the terrors of Qiyāmah, that it will arrive in the form of an earthquake so terrifying that breastfeeding mothers will forsake their babies, each pregnant woman will miscarry and the people will appear intoxicated even though they will not be intoxicated, but will seem so because of the severity of Allah's ﷻ punishment.

Those who misguide others

Verse 3 states that despite having no knowledge, some people argue about Allah ﷻ, and follow every transgressing devil about whom it has already been decreed (in the Loh ul Mahfooz) that whoever makes him a friend, he will mislead and take towards a raging fire.

From verse 5 Allah ﷻ mentions the human's creation and the various stages of human life to prove the authenticity and certainty of the accountability. Whilst mentioning the one who turns his neck (someone who is arrogant), in verse 9 it says that such a person misguides away from Allah's ﷻ path, and through that achieves humiliation in the dunya and a burning punishment on the day of qiyāmah. This is the penalty for the bad deed of arrogance, and Allah ﷻ does not wrong anyone.

Only after worldly benefit

From verse 11 it mentions those people whose purpose is solely worldly benefit. When they get something good in this world, they become satisfied with the deen, but when a test comes, they turn away from the deen. It is these people who have accumulated the loss of the dunya and the akhirah, and it is these people who worship those who can neither harm them nor benefit them, and this is the worst form of misguidance. Then Allah ﷻ said 'Those who bring imān and undertake pious deeds will enter gardens that have rivers flowing beneath them and whatever Allah ﷻ intends He completes.'

From verse 15 it states that that those who think Allah ﷻ will not support His Prophet ﷺ in the dunya and akhirah should go to a high place and tie a rope (around their neck) and cut it and see whether (or not) this act extinguishes what angers them. In this way Allah ﷻ has revealed the Qur'ān with clear signs. Allah ﷻ guides whoever He ﷻ wishes.

Qiyāmah will decide who is right

Verse 17 states that in the dunya apparently all the believers, Jews, Sabiens, Christians, fire-worshipers and polytheists look the same, but on the day of qiyāmah Allah ﷻ will decide between them all[3]. Allah ﷻ is overseeing everything.

Verse 18 tells that everything in the heavens and the earth prostrates to Allah ﷻ alone, including the Sun, the Moon, stars, mountains, trees, animals and a great many humans. There are also many for whom punishment has been decreed, and there is no one who can give honour to someone Allah ﷻ humiliates.

From verse 19 it mentions the believers and disbelievers: for the disbelievers is a painful punishment and for the believers is salvation and blessings in akhirah.

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[3] Who is on the right path

Do not intend bad in Masjid al Harām

From verse 25 it mentions the punishment given to those who reject and prevent others from following Allah's ﷻ path and who prevent people attending the Masjid ul Harām which Allah ﷻ has made equal for both local and distant people. It says, 'We will give a taste of painful punishment to whoever unjustly intends bad in the Masjid (al harām).'

The Call to Hajj

In verse 27 Syeduna Ibrahim عليه السلام is commanded to loudly announce the Hajj to the people, who will come from far places, walking and on every healthy camel. Syeduna Ibrahim عليه السلام stood on a rock and called out 'O People, Allah has made Hajj obligatory (fard) for you.' Allah ﷻ made everyone in the loins of men and wombs of women hear it[4] and all those who Allah ﷻ knows will perform Hajj up until qiyāmah. They will respond to this call by saying 'Labbayk Allah humma Labbayk' (O Allah we accept).

Days of Qurbāni

In verse 28 is the command to perform Qurbāni in the appointed days (Day of Nahr and the two days after). Verse 29 orders the fulfilling of all those vows that do not involve sin, and also commands performing the tawāf of Allah's ﷻ House.

Respect the Sacred and Allah's ﷻ signs

Verse 30 commands respecting all of Allah's ﷻ sacred things, declares the lawfulness of all animals that are not clearly declared harām, reveals the impurity of the idols and orders people to tell the truth.

Verse 31 mentions the example of the one who attributes partners to Allah ﷻ; he is like the one who falls from the sky and carcass-eating birds surround him, or the strong wind throws him to a faraway place.

Verse 32 says the one who respects Allah's ﷻ sign, it is a sign of piety in the hearts.

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[4] i.e. including those not yet born

Method and purpose of Qurbāni

Verse 34 states, 'We determined a method of qurbāni for every ummah so that they could take Allah's ﷻ name (at the time of slaughter) over the speechless animal, because only Allah ﷻ is worthy of your worship. We have made for you the camels of Qurbāni as Allah's ﷻ signs. In them is goodness for you, so stand them in a line (at the time of their sacrifice) and take Allah's ﷻ name. Then eat them yourself and feed also the needy and seekers.'

In verse 37, whilst teaching sincerity in worship, it says that the purpose of qurbāni is not to have meat to eat, but rather it is the taqwa (piety) that is achieved from the act of qurbāni. This is the real purpose of qurbāni, even though Allah ﷻ has allowed His last prophet's ummah to also benefit from eating the flesh.

Verse 39 promises help to the oppressed migrant Muslims[5], and allows them to fight in self defence.

Allah ﷻ destroys the wrongdoers

Verses 39-41 tell that it is a divine practice to destroy oppressors through the mujāhideen. If this did not happen, the monasteries of the monks, the churches, the synagogues of the Jews and the masjids of the Muslims would have ended up desolate. The next verse declares that the purpose of Islamic government is the establishment of a system of prayer and zakah, spreading of goodness and prevention of evil.

From verse 42 the Prophet ﷺ is reassured by the fact that prior to him, the nation of Nuh, the nation of Ād, the nation of Thamud, the nation of Ibrahim, the nation of Lut, the people of Madyan and Musa's nation also rejected their prophets, and despite being given opportunities, they did not conform and were punished and their settlements were destroyed.

Verse 46 states that lessons should be learnt from the relics of the previous nations. However to do so one needs the ability to observe, comprehend and understand!

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[5] Those who migrated to Madeenah

In responding to the disbeliever's demands for swift punishment and their misinterpretation of the respite being given to them, verse 48 states that the punishment will ultimately arrive, for Allah ﷻ does not renege on His promise.

Prophet ﷺ is a warner to all of humanity

Verse 49 states that the Prophet ﷺ is a warner on the Earth to the whole of humanity.

In verse 52 it states that when the earlier prophets would recite the Divine verses, the devil would place doubts in people's hearts and stop them acting upon them. These *waswasas* (doubts and whispers) are a test for the sick and hard hearted whilst they bring strength to the imān of the people of knowledge.

Allah's ﷻ power and blessings

Verse 56 states that on the day of qiyāmah the only decree will be Allah's ﷻ, He ﷻ will be the one to decide between the people.
From verse 61 the changing of the day and night, the falling of the rain and the greenery that grows from it are declared signs of Allah's ﷻ power.

Verse 65 mentions the blessings given to us by Allah ﷻ through the control of everything on the Earth, including the sailing of ships on the ocean, and Him stopping the sky falling onto the Earth. After mentioning life, death and the life of akhirah, human beings ungrateful nature is mentioned.

Now Islam is the only shariah

Verse 67 says each nation has a time-limited shariah which they adhere to until a time (appointed by Allah ﷻ). It also mentions the need to now follow Islam's eternal and perpetual teachings without any argument and invite others towards it.

Helplessness of the idols

In verse 73 Allah ﷻ mentions the helplessness of the polytheist's idols; that all of them together cannot even create a fly. Furthermore, if a fly was to take something from them, they would not even be able to get it back. The idols and their worshippers are both weak.

Allah ﷻ chooses His messengers

Verse 75 states that the position of prophethood is not a position one applies for. Allah ﷻ Himself chooses His messengers and He ﷻ knows everything.

Verse 77 orders continually worshipping your Lord.

The last verse mentions giving utmost effort in promoting the deen, to not be restrictive in matters of the deen, to follow the millah of Ibrahim عليه السلام, to establish prayer, pay zakah, and hold firmly onto Allah's ﷻ mercy. It then states that Allah's ﷻ help is attained through these things.

Juz 18

Surah Al Mominoon

This is a Makki surah, and the 74th to be revealed. Its name 'al Mominoon' is mentioned in its first verse. At the beginning of this surah the necessary attributes and moral characteristics of believers needed to help establish a virtuous Islamic society are mentioned. This surah contains evidence for tawheed, the refutation of *shirk*, the stages of a human being's creation and how the previous nations were destroyed.

Attributes of a successful believer

The first 11 verses of Surah Mominoon are an encyclopaedia of Islamic teachings. They mention the following attributes of successful believers: humility and attention in prayer, completely free from all kinds of obscene talk, paying zakah, protecting their chastity, fulfilling oaths and trusts and vigilant over the prayers. It then concludes by revealing that the believers with these characteristics will be in Jannah forever.

Allah ﷻ is the Creator

From verse 13 the stages of a human being's creation are mentioned, i.e. Nutfa (drop of liquid), Alaqa (solidified blood), lump of flesh and then the shape based on flesh and bones. It then states that this same Creator and Master will in akhirah bring life back after death.

In verse 17 Allah ﷻ once again mentions the signs of His power, i.e. the Seven Heavens, the descent of an adequate amount of rain and its settling in the earth, and the growth of grapes, dates and all kinds of fruits from it. There is particular mention of olive oil, which is a nutritionally complete food item. Then there is mention of animals, their milk and their other benefits.

Nuh's ﵇ supplication

From verse 27 is mention once again of Syeduna Nuh ﵇ building the boat and the storm that then came. He is commanded not to make representations for the criminals. He also received the instruction that once on the boat to supplicate as follows:

ٱلْحَمْدُ لِلَّهِ ٱلَّذِي نَجَّانَا مِنَ ٱلْقَوْمِ ٱلظَّالِمِينَ

وَقُل رَّبِّ أَنزِلْنِي مُنزَلاً مُّبَارَكاً وَأَنتَ خَيْرُ ٱلْمُنزِلِينَ

(Praise to Allah who has saved us from the wrongdoing people. Say, My Lord, let me land at a blessed landing place, and You are the best to take us to our destination)

Syeduna Nuh's ﵇ rejectors

From verse 33 it states that the disbelievers, the rejectors of akhirah and the well off people from Hud's nation, criticised their prophet saying 'You are a human like us and you eat and drink like ordinary folk, so obeying a human like ourselves is a matter of great loss! He promises a life after death but that is hard to believe!' They claimed that whatever there was, was this life and who was going to live after death?! Then it mentions the prophet's dua and the destruction of the disbelievers.

The next verse mentions the continuation of the system of messengership, the prophethood of Musa and Harun ﵇ and the transgression of Musa's ﵇ nation.

Unity of Islam

From verse 52 it mentions Islam being one true religion. It mentions the sectarians destroying the unity of Islam, and them falling into false hopes because of their wealth.

Verse 56 states that the believers who have the fear of Allah ﷻ in their hearts, who do not commit *shirk*, who spend humbly in Allah's ﷻ path and believe in qiyāmah, they are the ones who are swift in good deeds and get ahead.

The screams of the disbelievers

Verse 64 mentions the punishment of the disbelievers and their screaming from it, and its cause being their turning away from Allah's ﷻ verses and arrogantly uttering nonsense in deeming the Qur'ān a mere tale (story).

Allah's ﷻ blessings

From verse 78 it mentions Allah's ﷻ blessings: He ﷻ gave humans ears to hear, eyes to see and a heart to understand. The changing of the days and nights, as well as life and death are in His control.

What is stopping them accepting Allah ﷻ?!

From verse 85 Allah ﷻ states in an inquisitive manner that if the rejectors of akhirah are asked who is the owner of the Earth and all its treasures, who is the master of the Seven Heavens and the Great Arsh, in whose Hand is the dominion of everything and Who has no equal, to every question they will answer Allah ﷻ. So ask them if they are under any spell?! i.e. what is stopping them believing in the King of Kings and why do they not accept His commandments?

From verse 91 it states that Allah ﷻ has no offspring, no one other than Him is worthy of worship, and had there been more than one god then each one would have brought an army and tried to overcome the other god. However there is no challenge to the rule of Allah ﷻ, the One, Who has no partner.

The disbeliever's regret and remorse

At the end of the surah it says that humans were not created in vain (without purpose) and they will have to return to ultimately answer in Allah's ﷻ court.

Verse 96 mentions removing bad with good. Allah ﷻ then, through His Prophet ﷺ, teaches His servants the way to seek protection from the devil.

Verse 99 mentions the disbelievers' regret at the time of their death and their unachievable wish to return to the dunya and undertake good deeds.

Verses 101 and onwards reveal that all relationships will end on the day of qiyāmah and that good deeds will be the cause of salvation.

From verse 106 is the speech of those who reject Allah's ﷻ signs; they say 'our misfortune misled us and if we could get out just once we would not be disobedient on our return (to the dunya).' Allah ﷻ states 'Remain wretched here and do not speak to Me, you used to make fun of the believers in the dunya who would supplicate:

رَبَّنَآ آمَنَّا فَٱغْفِرْ لَنَا وَٱرْحَمْنَا وَأَنتَ خَيْرُ ٱلرَّاحِمِينَ

(Our Lord we have believed so forgive us and have mercy on us and you are best of the merciful)

They have received success in return for their patience.'

How long were you on the Earth?

Verse 112 reveals that when they are asked about the time they spent on the Earth, they will say it was (just) one day or some part of the day.

Supplication for mercy

The last verse commands the ummah of Muhammad to seek forgiveness (istigfār) and supplicate for mercy, which is

رَّبِّ ٱغْفِرْ وَٱرْحَمْ وَأَنتَ خَيْرُ ٱلرَّاحِمِينَ

(My Lord, forgive and have mercy, for You are the best of the merciful)

Surah An Nur

This is a Madani surah and the 102nd surah to be revealed. It is called Nur either because one of its verses mentions nur or because it highlights and enlightens the principles and rules of the human's civil and social life.

This surah mentions the punishment for zinah, the prohibition of marrying polytheists, the punishment for slander, the process of Li'ān (described below), the response to the hypocrite's slander of Syeda Aisha, the etiquette and manners for entering your own and other people's homes, rules relating to purdah (veil); rules about nikah, the etiquette of the Prophet's ﷺ court and Allah's ﷻ oneness.

The punishment for zinah

In Surah Nur Allah ﷻ mentions domestic and social rules. In its initial verses the punishment for zinah (for unmarried men and women) is mentioned, which is 100 whips. The believers (those in authority) carrying out this punishment are told not to have mercy on the ones being punished, and a group of them should remain present whilst this punishment is given.

From verse 4 it states that those who accuse chaste women of zinah (fornication) but cannot present four witnesses (to prove it), should be whipped 80 times and their testimony should never be accepted, (for) they are fāsiq (transgressing) people, except those who afterwards repent to Allah ﷻ and reform.

Li'ān

Verse 6 mentions a rule: If a man accuses his wife of adultery and cannot present four witnesses to support it, and the wife denies this accusation, then both of them should perform li'ān upon one another. The husband should take an oath four times saying 'Verily I am truthful' and on the fifth time should state that if he is lying, Allah's ﷻ la'na (curse) should be upon him. The wife can be spared the punishment of zinah by taking an oath four times stating the husband is lying and the fifth time saying that if her husband is truthful then Allah's ﷻ wrath should befall her.

False accusations against Syeda Aisha

Verses 11 to 16 signal towards the hypocrites' slander of Syeda Aisha and shows how such false accusations can become the cause of society's ruin. It exposes those hypocrites who slandered Syeda Aisha. It also reprimands the Muslims who fell into the elaborate trap set by these hypocrites, and it tells them in future they should be vigilant and not fall for the words of hypocrites. The hypocrites were out to destroy the honour and respect of the Muslims, that is why it is not permissible for Muslims to forward hearsay (and gossip). Instead believing men and women should have a good opinion of their own, and if the slanderers cannot bring forth four witnesses for their accusations, then they are liars near Allah ﷻ. It also says, 'if there had not been Allah's

Grace and Mercy upon you in the dunya and akhirah you would have had a great punishment because of the matter (the slander) you spread. When you heard that thing why did you not say 'It is not permissible for us to say such a thing, O Allah, You are Pure, this is a very grave accusation.''

The devil encourages indecency

From verse 19 it states that there is a painful punishment in the dunya and the Hereafter for those who wish indecency to spread amongst the believers. From verse 21 it states 'O believers, do not follow in the footsteps of the devil, because whichever human follows in the devil's footsteps, the devil encourages indecency.'

Do not hold back spending on relatives and needy

Verse 22 orders not to withhold spending on relatives and the needy for fear of offending them, it also mentions forgiving and overlooking.

Cursed are those who slander

From verse 23 it mentions la'na (curse) and great punishment in akhirah for those who slander the chaste, unsuspecting, believing women with accusations of fornication. The day when their tongues, hands and feet will testify against them to what they did in the dunya, that day Allah ﷻ will repay them fully with honesty and justice. In verse 26 it says that evil speech is for evil people and evil people are for evil speech, whilst good speech is for good people and good people are for good speech. The (good people) are innocent of those slanders (that are made about them).

Do not enter without permission

From verse 27 it states that it is not permissible for Muslims to enter one another's houses without permission, and after entering with permission they should offer salām to the people in the house. However if they are asked to go back they should go back. If no one lives in a house and there is something belonging to Muslims there, then there is no harm in entering it (such as a public place).

Lower you gazes

From verse 30 Muslim men are ordered to keep their gazes lowered and to protect their private parts. Similarly, Muslim women are ordered to keep lowered their gazes and protect their chastity and not expose their beauty. Apart from the parts that cannot be covered, such as feet and hands, they are ordered to keep the rest of the body covered, and keep their bosoms hidden under a sheet, and not reveal their beauty and adornment before anyone except their husband, relatives, servants and young innocent children. They should also not walk by stamping their feet on the ground so that their hidden beauty is not exposed. In repenting to Allah ﷻ from all these evils lies success.

Marry off those capable

From verse 32 it says to marry off your unmarried men and women, and also your capable slave boys and girls. If they are poor Allah ﷻ will enrich them through His grace. Those who are too poor to marry should protect their chastity and purity until Allah ﷻ enriches them through His Grace.

Contracts for freedom

In verse 33 it mentions contracting with those slaves who wish to buy their freedoms. Then there is the prohibition of forcing slave girls into indecency. Today we see this in the organised begging world (they are forced to beg). This is unequivocally harām and contrary to human dignity.

Allah ﷻ is the Nur

Verse 35 states that Allah ﷻ is the nur (light) of the Heavens and the Earth, and then an explanation of this nur is given.

Dhikr at all times

From verse 37 Allah ﷻ has praised those people who perform the dhikr of Allah ﷻ in their houses. Their commerce and buying and selling do not make them neglect Allah's ﷻ dhikr and they perform salah and pay zakah. They remain in fear of the day when the heart and eyes will be turned upside down.

The deeds of the disbelievers

From verse 39 the deeds of the disbelievers have been described as a mirage, like the shining sand on the earth which a thirsty person from afar mistakes for water, but when he gets closer, he finds nothing. Instead he finds Allah ﷻ close to him, Who will give him full retribution. The disbelievers' deeds are like the darkness of a deep ocean, which is covered by waves upon waves. Some darknesses are darker than others, when one takes ones hand out one cannot see it, and for whoever Allah ﷻ does not create a light, there is no light for him.

Counsel in the changing days and nights

From verse 43 it asks if you have not noticed that it is Allah ﷻ who moves the clouds, then joins them (together) and fashions them into layers. You then see rains falling from them, and Allah ﷻ sends down hail from the heavens through the mountains. He ﷻ sends down that hail upon whoever He ﷻ wishes and turns it away from whoever He ﷻ wants. Soon the light of that lightning will take away the sight of the eyes. Allah ﷻ is the One Who changes the day and night. In this there is great counsel for those who reflect.

After mentioning in verse 45 that all animals were created from water, and by listing all the different types of animals, it mentions His unrivalled ability to create.

Double standards of the hypocrites

From verse 47 the double standards of the hypocrites are revealed: they claim they believe in Allah ﷻ and His prophet and have obeyed, but when they are invited to Allah ﷻ and His prophet so that they can decide between them, a group of them objects, and only if the decision is in their favour, they obey. So either there is the illness of hypocrisy in their hearts, or they are in doubt, or that they fear that Allah ﷻ and His Prophet ﷺ will oppress them, but the believers accept Allah ﷻ and His Prophet's ﷺ statement and act upon it, and they are the ones who will be successful.

The successful ones

Verse 51 states that those who obey Allah ﷻ and His prophet and fear Allah ﷻ and refrain from disobeying Him, they are the ones who will be successful. Syeduna Umar said that this verse was a comprehensive statement (Jawāme ul Kalām) and a Roman mentioned that he accepted Islam because this verse was the comprehensive summary of all the teachings and commands of the Holy Books.

Allah ﷻ will transform your condition

Verse 53 states that the hypocrites take a great many oaths by Allah ﷻ that they will come out (for Jihād), so tell them not to take so many oaths because Allah ﷻ knows the reality of their allegiance. In verse 55 the believers are given the glad tiding that Allah ﷻ will definitely give them the caliphate (rule) and will most definitely make this deen dominant and strong. So establish prayer, pay zakah and (with sincerity) remain steadfast upon obedience to the Prophet ﷺ, and Allah ﷻ will transform your fear and worry into peace and contentment.

Rules of purdah

From verse 58 the rules of purdah are clarified[1] It says that your servants and your young children also need to seek permission[2] (to enter the room) during three times of the day: before fajar prayer, at Dhuhr time when you have taken off your excess clothing, and after Isha. In addition, when your boys reach puberty they too should enter after seeking permission, just as men seek permission.

It is said In verse 60 that those elderly women who no longer hope for marriage, there is no sin for them if they do not have the additional purdah covering, but if they too show caution that is better for them.

Permission to eat

Verse 61 allows the weak and other Muslims to eat from the houses of their parents, relatives and friends. Then there is permission to eat both in isolation or together and to say salām to the people of the house when entering a house.

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[1] This is where women are screened from men and strangers

[2] To enter your private rooms

Always seek the Prophet's ﷺ permission

Verse 62 mentions organisational etiquettes by saying that the believers are those who actually believe in Allah ﷻ and His prophet and when they are with the Prophet ﷺ on any collective mission they do not go anywhere without his permission. It says, "O Prophet when the people seek permission from you for their matters grant it to those whom you wish and seek forgiveness for them from Allah ﷻ."

Manners of calling the Prophet ﷺ

Verse 63 mentions the etiquettes of speaking in the Prophet's ﷺ court and addressing him and warns of the punishment that ensues from disobeying the Prophet ﷺ, i.e do not call the Prophet ﷺ like you call one another and those who go against the Prophet's ﷺ command should fear a calamity befalling them or a painful punishment reaching them. Undoubtedly whatever is in the Heavens and the Earth belongs only to Allah ﷻ and Allah ﷻ knows well your condition. On the day they will be returned to Allah ﷻ, He ﷻ will reveal all their actions and Allah ﷻ knows everything very well.

Surah Al Furqān

This is a Makki surah, and the 25th to be revealed. As Al furqān (the Criterion) is mentioned at the beginning of this surah it has been named as such. This surah mentions tawheed, risālah, and the majesty of the Qur'ān. It rejects *shirk* and proves akhirah. It also tells to remain steadfast against the disbelievers, praises and eulogises the good doers and mentions the falling of punishment upon the evil doers.

Allah's ﷻ Tawheed

The surah starts with the mention of Allah's ﷻ majesty, tawheed and His ﷻ freedom from any offspring and *shirk*. It states that the false gods of the disbelievers are creations who do not control any benefit or harm for themselves, nor maintain their own life and death.

The objections of the disbelievers

From verse 4 it mentions that the disbelievers rejected the Qur'ān as a divine book and said it was made up by the Prophet ﷺ, and contained fictional stories of earlier people which he had written down. It also mentions the disbelievers' objections that the Prophet ﷺ ate food and walked in the markets, and why had no angel been sent down to confirm him?! Why was he not given any gardens or treasures?! They also called Allah's ﷻ messenger possessed and rejected the day of qiyāmah. Allah ﷻ rejected their baseless talk, declared the Qur'ān Allah's ﷻ Word and said that in line with human nature the previous messengers ate and went to the markets for their needs i.e. human needs are not contradictory to prophethood and messengership.

The disbelievers in the hereafter

From verse 12 it mentions the punishment of Hell for the disbelievers and the difficulties of Hell, and for the believers there are the eternal gardens and their blessings.

From verse 17 it mentions the disbelievers and the false gods being brought together, Allah ﷻ questioning the false gods about misleading the people and the false gods blaming the disbelievers.

Juz 19

Qiyāmah the day of regret

The 19th Juz begins by once again mentioning the incredible demands of the disbelievers of Makkah; the deniers of akhirah demanded an angel to come down to them or that they be shown Allah ﷻ openly. The Qur'ān states that the day when they do see these signs will be a very grave day for them.

On the day of qiyāmah the disbelievers will cut their hands in regret of not having kept contact with the messengers and wish they had stayed away from the friends who had misled them.

From verse 30 onwards, the Prophet ﷺ is reassured about the disbelievers not turning towards the Qur'ān; this had happened with all the prophets and guidance is in Allah's ﷻ control.

Why the Qur'ān was not revealed at once

Verse 32 mentions the disbelievers' objection asking why the Qur'ān wasn't all revealed in one go. The Qur'ān discloses that the wisdom behind its incremental revelation was so that the revelation could become a continuous connection with the Prophet ﷺ and that his heart would gain peace and contentment.

Objectors being silenced

Verse 33 mentions giving a silencing (dumbfounding) response to each of the disbelievers' objections.

From verse 35 it mentions Syeduna Musa عليه السلام, Firawn's disobedience, and the destruction of the nations of Nuh, Lut, Ād, Thamud, and the people of Rass.

Allah's ﷻ signs

From verse 45 Allah ﷻ has denoted as His signs the stretching and contraction of a shadow, sleep being a cause of comfort and the day being a means of livelihood.

Blessings of water

From verse 48 it mentions the rain system - pure water falls from the sky and by it barren land is made fertile. It mentions the separate flow of sweet and salty water in the seas and other blessings. Verse 54 tells that the material of a human being's creation is water, and from it the relations of blood and marriage were established.

The constellations

The last rukuh of Surah Furqān declares the creation of the constellations in the Heavens, the light of the Sun and Moon and the system of day and night as proof of Allah's ﷻ power. Astrologers say that there are 12 constellations: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces[1]. When the stars glisten at different times they give the appearance of these things, but this does not mean that these constellations or stars determine anyone's destiny or that benefits and harms are connected to them. Allah ﷻ has knowledge of the Unseen and He ﷻ is the Creator of benefit and harm.

Attributes of Allah's ﷻ beloveds

After this is mention of the lofty attributes of Allah's ﷻ beloved people, which are that they walk softly and humbly on the earth; prostrate and stand at night, i.e. spend it in worship; seek Allah's ﷻ protection from the punishment of Hell; maintain a balance between the two extremes of extravagance and miserliness when spending; and refrain from *shirk*, unjust killing, zinah, false testimony and immoral gatherings. They do not become deaf and blind when reminded of Allah's ﷻ verses i.e. they accept good counsel, and they supplicate to Allah ﷻ for good and pious offspring.

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[1] They believe that the alignment of these stars can affect a person's destiny depending on when a person was born. But they are wrong.

This not only gives sinners the good news of the acceptance of repentance but is also a glad tiding of good deeds replacing bad deeds and the mention of the granting of a grand station in Jannah.

Surah Ash Shuara

This is a Makki surah and the 47th to be revealed. The word Shuara is mentioned in its 224th verse and has been named after that.

This surah mentions the greatness of the Qur'ān, its eloquence and articulation, (people's) inability to meet the challenge of bringing something similar, the rejection of the disbelievers' request for miracles, the preaching of various prophets and their nations' response to it.

At the start of this surah the Prophet ﷺ is reassured not to grieve over the disbelievers not accepting imān, because had Allah ﷻ wanted, all of them would have believed.

In verse 7 Allah ﷻ mentions the many plants that grow from the earth as a sign of His power.

Syeduna Musa عليه السلام and Firawn

This surah once again mentions Syeduna Musa عليه السلام being ordered to go to Firawn and invite him to the Truth. It mentions the fears that arose in Musa عليه السلام due to human nature, and mentions Firwan reminding Musa عليه السلام of his favour of raising him[2]. In response to the invitation to Tawheed, Firawn asked 'Who is the Rabb ul Ālameen (Lord of the Universe)?' Musa عليه السلام replied 'He (Allah ﷻ) is the Lord of the Heavens and the Earth, the East and the West and yours and your forefathers.'

Bani Israil's escape

Once again there is mention of Musa's عليه السلام miracle overcoming the magicians (in particular his stick becoming a snake), the magicians then accepting imān and Firawn imprisoning them, threatening to chop off their alternate hand and feet and hanging them. Then it tells that Musa عليه السلام led the

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[2] since he was a child

Bani Israil away, but ahead of them was the sea and behind them was Firawn and his entourage. By Allah's ﷻ command the sea separated after Musa's عليه السلام stick struck the ground and a path was created for the Bani Israil to cross safely whilst Firawn and his army drowned in the sea.

Ibrahim's statement and dua

From verse 69 it mentions Ibrahim عليه السلام once again, that he would draw his people's attention to the helplessness of their idols, then in acknowledging Allah's ﷻ blessing, Ibrahim عليه السلام said 'Allah created me, He ﷻ is the one who guides, He ﷻ is the one who feeds and waters me, He ﷻ cures me when I am ill, He ﷻ will take my soul and give me life once again in akhirah, and I am convinced He ﷻ will forgive my mistakes on the day of Qiyāmah.'

He supplicates 'O Lord, give me the power to make the right decision, and join me with the pious people, O Allah, grant me an honest reputation of honour amongst later generations and make me worthy of the blessings of Jannah and do not shame me on the day of qiyāmah.'

The outcome of the people

Verse 91 mentions what will happen to the pious and the rebellious people. It also mentions the people of Hell fighting amongst themselves, and being disappointed from every angle, and their unrealistic wish to return to the world and bring imān.

Syeduna Nuh's عليه السلام rebellious nation

From verse 105 it mentions Nuh عليه السلام inviting people to the Truth. He was a trustworthy prophet but the rebellious people said 'How can we believe in you, all your followers are poor?!' Then he supplicates to Allah ﷻ to make a final decision between him and his people, so Allah ﷻ saves him and his followers by way of a ship and drowns the rebellious nation in a storm.

Syeduna Hud's عليه السلام rebellious nation

From verse 124 it mentions Hud عليه السلام and his nation of Ād. Allah ﷻ had given them a multitude of blessings in the form of animals, children and river laden orchards. They had built solid buildings and luxurious palaces in high places.

However in the end that nation was destroyed because they rejected the prophet.

Syeduna Salih's ﵇ rebellious nation

From verse 141 it mentions Syeduna Salih ﵇ and the rebellions of his Thamud nation. Allah ﷻ had also given them extensive blessings: abundant sweet water springs, gardens and fertile lands. They would carve into mountains and make their houses, but when they desecrated Allah's ﷻ she-camel (a camel Allah ﷻ had created from the side of a mountain as a miracle) and cut its hamstrings, a punishment came down upon them.

Syeduna Lut's ﷺ rebellious nation

From verse 160 it mentions Lut ﵇ and his nation. It mentions the nation's bad deeds; they would overlook their lawful wives and fulfil their desires in an unnatural way. Lut's wife was of a similar mind to them. Finally Allah ﷻ also destroyed that nation.

Syeduna Shuaib's ﵇ rebellious nation

Then there is mention of Syeduna Shuaib ﵇ and his nation. These people were known as 'As'hāb ul Ayka'. They would cheat in weights and measurements during transactions and their rebellion was such that they would say to their prophet 'If you are true why does the sky not open upon us?!' A punishment was then sent down upon them and they were destroyed.

Allah ﷻ sends messengers to complete his evidence

From verse 192 it is told that the Qur'ān is Allah's ﷻ word which Jibril revealed in the clear Arabic language upon the pure heart of Muhammad, the Messenger of Allah ﷻ. These verses also reveal that the nations whose signs have been erased, Allah ﷻ had sent messengers to them to complete His evidence.

A point of reflection

This is a place of reflection for those who study the Qur'ān, for the reasons the previous nations were wiped out, all of those bad matters are today found collectively in this ummah. The only difference is Allah's ﷻ promise that through the barakah of Muhammad ﷺ no punishment will come to this ummah that would extinguish its name and effects, otherwise our moral decline has reached that stage.

The lying poets

In verse 218 it is said 'O honourable messenger, Allah ﷻ views your standing during the ibādah and your sajdahs amongst the worshippers.'
In the final verses, after making an exception of the pious believers, it mentions the misguidance, baselessness and lies of the poets[3].

Surah an Namal

This is a Makki surah and the 48th to be revealed. In verse 18 it mentions Syeduna Suleman's عليه السلام army and the ant, and that is why it is called An Namal (the ant).

This surah mentions the authenticity of the Qur'ān, the attributes of the believers, the events of various prophets, evidence of Allah's ﷻ tawheed, the terrors of Qiyāmah and life after death.

Suleman, the queen ant and his gratitude

The opening verses of this surah once again mention Syeduna Musa's عليه السلام events and miracles. From verse 16 it mentions Syeduna Suleman عليه السلام, that he was the heir to prophet Daud عليه السلام and was taught the speech of birds and had a disciplined standing army comprising both Jinn and humans. It then mentions the episode when his army passed through a valley of ants and the Queen Ant told her ants to hide in their holes in case Suleman's عليه السلام army tramples them. As Suleman عليه السلام understood the speech of animals he pleaded to Allah ﷻ after hearing this 'O My Lord, give me the ability to be grateful for the immense blessings You bestowed me and my parents, and keep me steadfast upon your favoured deeds, and through your mercy enter me amongst your pious people.'

Suleman's عليه السلام letter to the Queen of Sheba

Then the HudHud bird, which would travel ahead of the army to guide it, became absent for a long time, but returned with reliable news of the Queen of Yemen (Sheba), who had a great throne. Those people worshipped the Sun but had all kinds of blessings. Suleman ﵇ wrote a letter to the Queen of Sheba stating: 'This letter is from Suleman ﵇, bismillah irrahmā nirraheem, (the message to you is) leave disobedience and become obedient and come to me.'

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[3] As the poetry of such people was fiction, or based on lies and not truth

Queen of Sheba surrenders before Suleman ﵇

The Queen of Sheba consulted with her people, but they were proud of their power. Believing Suleman ﵇ to be just another worldly king, she sent him some gifts and offerings. Suleman ﵇ responded 'The wealth that Allah ﷿ has given me is much better than your wealth' and told HudHud to take another letter, stating that Suleman will attack them. The Queen of Sheba decided to surrender herself before Suleman and headed towards him, at the same time Syeduna Suleman ﵇ asked his courtiers who could obey him to bring her throne to him before she arrives. A very large Jinn said 'I will bring it before this session of your court ends. I am trustworthy and have the power to do so.' A companion of Suleman who was a scholar of the divine book (mufassirreen have said his name was Āsif bin Barkhiya and was a wali of Allah ﷿) said 'I will bring the throne to you before the blink of an eye.' He looked up and the throne was there before him.

The power of Allah's ﷿ perfect servant

This is why it has been said that the statement of Allah's ﷿ perfect (meritorious) servant is like Allah's ﷿ saying 'Kun' (Be). Suleman thanked his Lord for this fadhl (grace) and said 'Whoever thanks his Lord will benefit from it and whoever is ungrateful, my Lord has no needs, He ﷿ has all the perfections.'

The mufassireen have commented that if this is the power of a wali of Allah ﷿ (meritorious man), what is the power of Allah's ﷿ prophets?! And what more of the imām of all the Prophets!

I believe with Suleman in Allah ﷿

Then on Suleman's ﵇ orders some changes were made to that throne, to see if the Queen would recognise it or not. The Queen did recognise it. Then a crystal glass floor was built upon a pool of water. When the Queen arrived, she stepped on it and believing it to be water lifted her cloth from over her ankle and Suleman عليه السلام said 'This is crystal glass.' The Queen of Sheba proclaimed 'O My Lord, I have sinned against myself. I believe with Suleman in Allah ﷻ the Lord of the Universe.'

Transgressions of the Thamud nation

From verse 47 it mentions Sālih's nation Thamud complaining of him being a bad omen. Allah ﷻ responded that their bad omen was not from Allah's ﷻ prophet Sālih but it was in them and they were then embroiled in a test.

From verse 48 is mention of the nine people from Sālih's nation who cut the camel's hamstrings and went to attack Salih at night. The angels stoned them to death whilst the whole nation was destroyed by Jibril's scream.

Verse 54 once again mentions Lut's nation's indecency and it being the cause of their destruction.

Juz 20

Who did all this?

At the beginning of this Juz Allah ﷻ mentions His Power and Majesty in an inquisitive way 'Who created the Heavens and the Earth, Who grows beautiful gardens by sending down rain, Who made the Earth the place of residence and ran rivers between it and planted strong mountains like anchors, Who listens to pleas in times of distress, Who consoles sorrows, Who guides through the darkness of land and sea, Who sends cold breezes as forebearers of rain, Who initiated the creation the first time and who will bring to life again, and Who sustains the creations on the Earth and the Heavens?

After posing all these questions Allah ﷻ asks the human's sound mind if there is any one other than Allah ﷻ, the True deity, Who does all this? The Qur'ān repeatedly asks this question to awaken the human's sleeping conscience to accept Allah's ﷻ majestic power.

Travel and see for yourself

At this juncture the Qur'ān also recommends 'O human, travel the earth and see how the rebellious nations were destroyed.' It also says that whatever is hidden in the Earth and Heavens is all recorded on the Loh ul Mahfooz.

The hearing of the dead and deaf

In verse 80 Allah ﷻ states 'Verily you do not make the dead hear, nor do you make the deaf hear (your call) when they are walking away with their back turned.' It further says 'You can only make those hear who believe in our verses.'

The dead hearing in their graves is proven from ahadith and one meaning of these verses is that there are some people who despite having intellect and eyes are unable to accept the Truth. The Prophet ﷺ would keep inviting such people to the Truth.

At the end of the surah it (asks the Prophet ﷺ to) say 'I have been ordered to stay amongst the obedient and recite the Qur'ān, so whoever accepted guidance there is benefit in that for him and (for) whoever stayed away from the correct path, Say, I only warn of the punishment.'

Silent on the day of qiyāmah

From verse 82 is mention of the animals of the Earth. It then states that every disobedient group from every ummah will be brought together, they will not be able to move from their spot because of the terror and will be silent because they will have no (supporting) evidence.

Verse 87 mentions the blowing of the trumpet and the resulting panic, and the good doers being safe from panic on the day of qiyāmah.

Surah Qassass

This is a Makki Surah, and the 49th to be revealed. It is called Qassas because it mentions this word.

This surah mentions creed and principles such as tawheed, risāla and life after death. It has a detailed account of Syeduna Musa ﵇, from his birth to being bestowed the Towrah. It also mentions Qāroon, his treasures and his destruction.

Syeda Āsiya, Firawn's wife

Syeduna Musa ﵇ and Firawn are once again mentioned at the beginning of Surah Qassass. It states that when according to Allah's ﷻ plan Musa ﵇ entered Firawn's court the law of killing the sons of Bani Israil was in force. In this environment Āsiya (Firwan's wife) said to him 'Do not kill him (Musa), he is the coolness of our eyes, maybe he will benefit us and we can make him our son, but they did not know (that Allah ﷻ had discretely decreed their destruction).'

The Prophet ﷺ mentioned Āsiya as one of the 4 great women in the history of humanity. Allah ﷻ organised the upbringing and protection of Musa ﷺ

through her. The Qur'ān tells that when Musa's mother (the mufassireen said her name was YuHānz) put him into the river her heart was anxious and restless because of her overwhelming love for him. Had Allah ﷻ not made her resolute she would not have been able to have kept control of her secret.

Syeduna Musa عليه السلام reunited with his mother

From verse 11 is mention of Musa عليه السلام arriving in Firawn's court and rejecting the milk of all women. Then it mentions his sister saying, posing as a stranger, that she knew of a suckling woman. As a result of this discrete plan of Allah's ﷻ Musa عليه السلام ended up in his mother's arms, and became the coolness of her eyes. Then when he reached his youth, to save a victim he punched an oppressor, who died as a result. Musa عليه السلام said 'O My Lord, I have sinned against myself, so forgive me,' and Allah ﷻ forgave him. Musa ﷺ remained in fear in the city.

Syeduna Musa عليه السلام moving to Madyan and marrying

Verse 20 states that a man came running from the far outskirts of the city and said 'Firwan's people are plotting to kill you. I am a well wisher, and you should leave.' Syeduna Musa عليه السلام left towards Madyan. There he reached a watering point and saw people watering their animals, except two women who were holding their animals back. He asked them 'What's wrong?' They explained 'Our father is very old, so until all these shepherds have finished watering their animals and departed we cannot water our animals.' Musa عليه السلام helped those women. On returning home the women told their father that a stranger had helped them, and you should hire him on a wage, for he is strong and trustworthy. Consequently Syeduna Shuaib عليه السلام called him through his daughter. Shuaib said to Musa عليه السلام 'I will marry one of my daughters to you on the condition that you will work for me for a wage for 8 years. But if you can complete 10 years that will be your favour.' Musa accepted this proposal.

Syeduna Musa's عليه السلام return to Egypt

From verse 29 it states that after Musa عليه السلام had completed the agreed time he returned to Egypt with his wife. It mentions that during this journey he went to Mount Toor to search for Fire aswell as his entering the blessed land and speaking to Allah ﷻ. Here he عليه السلام was bestowed prophethood, given the miracles of the stick and shining hand, and on his request his brother Harun was made his helper in his prophetic mission.

Allah's ﷻ Help for Syeduna Musa عليه السلام

From verse 38 Allah ﷻ promises him His help. When Musa عليه السلام invited Firawn to the Truth, Firawn asked his minister Hāmān to build him a tall building on which he could stand and view Musa's god, and he was convinced that (god forbidding) Musa was a liar. The events that then happened have already been mentioned. Even though the Prophet's ﷺ opponents were stronger, more conniving and able than Musa's opponents, Allah ﷻ gave Musa عليه السلام victory and assured the Prophet عليه السلام through this that no matter how grave the situation might become, ultimately you will prevail. This is the reason Syeduna Musa's عليه السلام events have been repeatedly mentioned in the Qur'ān, but each time the lesson and warning from them have been presented in a different manner and perspective.

The rejectors follow their desires

Verse 44 states that if you have doubts about this book then bring a divine book of better guidance, whilst the Prophet ﷺ was assured that these people do not follow you because they follow their desires.

Do not quarrel with the ignorant

From verse 52 is mention of the acceptance of Islam by the delegation that arrived from Negus' court; Abu Jahal's insolence, and the statement of good natured people 'our deeds are for us and your deeds are for you, may there be peace for you, we do not desire to needlessly (quarrel) with ignorant.'

It then declares that guidance is received through Allah's ﷻ Will and He ﷻ knows well those who are guided.

Islam will benefit, not harm you

From verse 57 it reveals that the Makkan disbelievers said to the Prophet ﷺ 'If we were to accept the guidance you have we would be ripped out from our country.' i.e. we would end up losing our current benefits. Allah ﷻ responded 'Did we not settle them in our Haram, which is secure and to where all kinds of our fruits are brought, but (most) of them do not know.' This means that Islam will not cause the worldly blessings to be taken away but will in fact increase them.

The destruction of settlements

Allah ﷻ said 'We have destroyed many towns whose inhabitants were proud of their prosperity.' i.e. the relics of the prosperous transgressing nations of the past are a lesson. These verses also reveal that settlements are not destroyed until a messenger is sent to them and the evidence against them is not completed.

From verse 62 is mention of the disbelievers being called on the day of qiyāmah and being asked about their false gods, them blaming their gods, their god's subsequent dissociation from them and the helplessness of both of them. It also mentions their silence to the angel's question 'How did you respond to your messenger?'

Allah's ﷻ Power

Verse 68 mentions Allah ﷻ being the Creator, the Knower of the Unseen, and the True God.

From verse 71 Allah ﷻ once again draws attention to His Power and Majesty in an inquisitive manner, that if He ﷻ wanted to keep it as night until qiyāmah who would bring you light? Similarly, if He ﷻ was to maintain it as day all the time who would give you the tranquillity of the night?! So do you not hear, think and understand?!

The arrogance of Qāroon

From verse 76 is mention of Qāroon. He was a transgressor from Syeduna Musa's عليه السلام nation, and Allah ﷻ, according to His wisdom, had given him so much wealth that a strong group of men could not even carry its keys! His people said to him 'Do not gloat, verily Allah ﷻ does not like those who gloat' and in return for this blessing of wealth seek akhirah, and just as Allah ﷻ has favoured you favour others and stop spreading discord on the Earth, i.e. spend your wealth in Allah's ﷻ path.

He replied 'I have been given this wealth because of my knowledge;' i.e. rather than thanking Allah ﷻ he became proud of his knowledge and expertise.

Allah ﷻ said 'Wealthier and more powerful people from the nations before him were destroyed.'

Qāroon's punishment

In verse 81 it says (as punishment for his transgression) we submerged him and his house into the ground, and there was no one to help him against Allah ﷻ. The Qur'ān tells that those people who saw his glamour wanted to be as wealthy as him, after seeing his outcome, said 'We had forgotten that Allah ﷻ can expand rizq for whoever He ﷻ wishes and restrict it for whoever He ﷻ wishes, (i.e no one should think that bestowment of worldly wealth and power in every situation is proof of Allah's ﷻ acceptance)' They also said '(Not having his level of wealth has proven better for us) Had Allah ﷻ not favoured us we too would have been submerged.'

Akhirah is for the pious

In verse 83 Allah ﷻ said 'We decree this house of akhirah for those who are neither arrogant on the Earth nor spread discord. A good outcome is only for the pious is.'

The meaning of the next verse is that everyone will find reward or punishment for their good or bad deeds.

The last verse states Allah's ﷻ oneness, Him being the True deity, everything save Him ending (perishing), His command being implemented and everything returning to Him.

Surah Al Ankaboot

This is a Makki surah and the 85th to be revealed. Ankaboot refers to a spider, which is mentioned in its 41st verse and so is named as such.

This surah mentions staying steadfast and patient in facing the difficulties encountered in the path of right and truth. It also mentions obeying parents and determines its limits, aswell as a summarised account of the conditions of the previous nations, answers to the objections the ahl ul kitāb and polytheists raised against the Prophet's ﷺ risālah (messengership), the advice given to the Muslims to emigrate and mentions its reward in akhirah.

Believing verbally is not enough

The beginning of this surah draws attention to the fact that for certain salvation a simple claim of having imān is not enough, for there may be trials, just like the people of the previous nations had to go through stern tests, and after passing through tribulations does the difference between true and false believers become apparent.

The limit to obeying parents

From verse 8 Allah ﷻ commands treating the parents well, and in determining its limit says that if they incline you towards *shirk* then it is not compulsory to obey them in sinful matters. A hadith also mentions that it is not compulsory to obey any creation (whoever it may be) in a matter that necessitates the disobedience of Allah ﷻ.

Nuh and Ibrahim's عليه السلام nations

From verse 14 is mention once again of Syeduna Nuh's عليه السلام 950 years of preaching, his nation's refusal and the punishment upon them.

From verse 16 is mention of Syeduna Ibrahim عليه السلام and his nation. He notified his nation not to worship helpless idols and to only worship Allah ﷻ, the One, Who has no partners. On hearing Ibrahim's invitation, the nation cried 'Kill him or burn him!' so Allah ﷻ saved him from the fire.

The extreme misdemeanours of Lut's nation

From verse 26 is the mention of Syedunas Lut, Isāc and Yaqub عليه السلام, that We gave them prophethood and the Book. There is mention of Lut's nation's extreme transgressions, they would fulfil their natural needs in an unnatural way, would loot, and worse was that they would fornicate openly, and demand from Syeduna Lut عليه السلام the punishment to come down upon them - this was the extent of their transgression!

The verses state that ultimately Allah ﷻ saved Lut عليه السلام and his family and destroyed the whole nation, including his wife who favoured their evil.

Prophet Shuaib's ﵇ nation

Then there is mention of Syeduna Shuaib ﵇ in Madyan and the transgressions of his nation. Allah ﷻ destroyed them too as punishment for rejecting His prophet. In addressing the people of Makkah, the Qur'ān says that during your trade journeys you have come to know well the settlements of Ād and Thamud who were misled by the devil, despite being intelligent these people fall into the devil's trap and were misled.

They oppressed themselves

From verse 40 it reveals that upon some transgressing nations We rained stones, some were struck by a blast, some were sunk into the ground and some were drowned at sea. It says 'Allah was not One to oppress them, but they were the one's oppressing themselves.'

Verse 41 states that those who leave Allah ﷻ and make the false gods their helpers, the fragility of their belief is like a spider's web, and the weakest house belongs to the spider!

At the end it states that We present examples to the people to prove the truth, but only the intelligent and wise take counsel from them.

Preaching should be polite and likeable

Verse 46 mentions the etiquettes of debating, talking and disputing with the ahl ul kitāb and to make the method of preaching polite and likeable.

Juz 21

The first verse of this Juz orders the recitation of the Qur'ān and the establishment of Salah. The benefits of salah include it preventing obscenity and evil - every Muslim can ascertain the acceptance and utility of his salah from this yardstick.

The ummi Prophet ﷺ

One of the attributes of the Prophet ﷺ is that he was the Ummi Nabi, meaning he had not learned to read or write in the traditional way. In this there was a great wisdom of Allah ﷻ.

Verse 48 states 'Before the revelation of the Qur'ān you would not recite any book and nor before it did you write with your right hand, or else the people of falsehood would have fallen into doubt,' i.e. a rejector could have said that the Prophet ﷺ had found some pages of the previous books and was simply reading from them. Allāma Ghulam Rasool Saeedi in Shara Sahih Muslim volume 5 and his Tafseer, volume 4, proves with strong evidences that his reading and writing is proven after this as a miracle.

The greatest miracle

In response to the disbelievers' demands for a miracle verse 50 asks if there could be a greater miracle than the Qur'ān, and as for their demands for punishment it says that its timing is fixed.

Allah ﷻ provides for all

In verse 56 the believers are told that where it becomes difficult to live a life according to Allah's ﷻ will, then for the sake of Allah's ﷻ worship, emigrate to a place where you can worship without fear or danger.

In verse 59 it says 'And how many animals are there that do not carry around their Rizq (food)? It is Allah who gives them rizq and to you too!' i.e. no matter how much planning one does - and it is fine to have means and ways - but the True provider is only Allah ﷻ.

Verse 62 states that no one should deem expansive rizq a source of virtue (fadeelah) for himself, Allah ﷻ decides these things according to His wisdom.

Verse 64 states this world is just play and folly whilst the life of akhirah is the true life. It then mentions the mushrikeen calling out only to Allah ﷻ when they hit a storm in the sea but after being saved and reaching dry land they commit *shirk*. Then after reminding the people of Makkah of the blessing of security it reminds them not to be ungrateful.

We help those who endeavour

The last verse states 'Those who endeavour in Our path, and take on difficulties, We will surely show them Our paths.'

Surah Rum

This is a Makki surah and the 84th to be revealed. After the Roman's were defeated by the Persians this surah prophesised their victory and has thus been named after the Romans.

This surah mentions tawheed, prophethood, rising after death, qiyāmah and the reward and punishment. It mentions those good characteristics which Islam encourages and lists the bad deeds of the polytheists.

The Qur'ān's prophecy

A definitive proof of the Qur'ān's veracity is that the future events it tells of always come true. Battles would take place between Persia and Rome and in one the polytheist Persians defeated the Romans, who were Ahl ul Kitāb at that time. As a result the polytheists of Makkah celebrated the Persian victory. The Qur'ān revealed that these celebrations were temporary and in a few years (which in Arabic means 3 to 9 years) the Romans will defeat the Persians. Then exactly in line with the Qur'ān's statement, in the 7th year, the Romans defeated the Persians.

Allah ﷻ is the Most Powerful

From verse 9 it tells that people should not boast over their material power and strength and forget Allah's ﷻ overwhelming Power, for how many nations were there in the past who were powerful and strong, but today their ruins are living proof of the feebleness of their material power.

The five daily prayers

From verse 17 is an indication to the timings of the 5 daily prayers, it says 'So glorify Allah in the evening, and when you awake in the morning, and in the last part and at midday, and for Him are all the Praises in the Heavens and the Earth.'
In the morning and evening refer to Maghrib, Isha and Fajar prayers whilst in the last part is Asar and midday is Dhuhr.

Signs of Allah's ﷻ power

From verse 21 it tells that a sign of Allah's ﷻ Power is that He ﷻ created the human from dust, and its partner from it so it could attain comfort, and He ﷻ established a bond of love and compassion between partners.

From the signs of His ﷻ Power is the creation of the Heavens and Earth, and the diversity of human languages and colours, and making the night for sleep and the day for seeking out livelihood. In the subsequent verses there is similar mention of the many signs of Allah's ﷻ Power.

In verse 27 the rejectors of life after death are told that He ﷻ is the one who initiates the creation and He ﷻ will also bring it back to life, and that is easy for Him ﷻ.

In verse 28 the polytheists are asked if their slaves are equal partners in their wealth? If not then how do they make lifeless idols partners with Allah ﷻ?!

Stay away from false religions

Further on, in order to educate the ummah of Muhammad ﷺ it tells them to stay away from the false religions and remain established upon the natural deen.

From verse 33 is mention of the human's natural selfishness; in times of distress he calls out to Allah ﷻ, but during easy times he not just forgets Allah ﷻ but begins committing *shirk*, and it also tells that he loses hope of Allah's ﷻ mercy.

Zakah increases wealth

Verse 38 commands giving respective rights to relatives, the needy and travellers.

Although apparently interest increases wealth and zakah apparently reduces it, verse 39 states that according to Allah ﷻ zakah increases wealth and interest reduces it. Then by mentioning Allah's ﷻ attributes of Creator, Provider, Giver of death and life, it refutes *shirk*.

The reason for troubles

Verse 41 states that the troubles in the land and sea are because of the misdemeanours of the people, and pitting people against one another is a form of punishment.

Signs and evidence of Allah ﷻ

From verse 46 Allah ﷻ mentions the system of rain as a sign of His Power, that He ﷻ sends cool winds as a harbinger of His mercy, then in line with Allah's ﷻ Will they spread the clouds in the sky, which shred into pieces and then wherever Allah ﷻ wishes rain falls from them. Then Allah ﷻ presents the creating of the means to life and the raising of plants from lifeless and barren land as evidence of life after death.

In verse 54 Allah ﷻ proves His oneness from the Human's existence; its birth in a weak state then it strengthening and then weakening again after that strength and then old age, are all stages which Allah ﷻ delivers.

Only on the Earth for a moment!

Verse 55 mentions the criminals taking an oath to claim they were only on the Earth for a moment, so why are they being subjected to such lengthy accountability! Allah ﷻ states 'Lying is their old habit!'

Finally, whilst encouraging the Prophet ﷺ and the believers to stay patient, it says that Allah's ﷻ promise is True.

Surah Luqmān

This surah is called Luqmān because Syeduna Luqmān is mentioned in one verse. It is a Makki surah and the 57th to be revealed.

By beginning this surah with the authentication of the Qur'ān, it states that the Qur'ān is a guide and mercy for the good doers who establish prayer, offer zakah and believe in akhirah.

It mentions a painful punishment for those who are arrogant before Allah's ﷻ signs and everlasting gardens for the pious believers.

What have others created?!

After mentioning the Sky hanging without any pillars, mountains being planted in the Land, all kinds of animals being spread across the Earth, the showering of rain from the Heavens, and the creating of all kinds of fine crops (and fruits) from the Earth, it challenges 'This is what Allah has created, show what those other than Allah have created?!'

Luqmān's advice

From verse 12 Allah ﷻ states that We gave Luqmān wisdom and ordered him to be grateful to Allah ﷻ because whoever is grateful to Allah ﷻ receives the benefits of it and whoever is ungrateful Allah ﷻ has no need of him and Allah ﷻ is the One worthy of all Praise. The Qur'ān mentions the advice Luqmān gave his son:

1. Refrain from shirk
2. Be grateful to Allah ﷻ and your parents
3. Be good to your parents. The Qur'ān here mentions the difficulties the mother endures for the children
5) If god forbidding one's parents are polytheists then one should not fall under their pressure and commit *shirk* too, however in worldly matters one should be good to them.
6) Rigorously establish prayer

7) Order good and prohibit evil
8) Do not act arrogantly with the people, do not walk on the Earth proudly, but do so humbly, and be moderate in your talk and walk etc.

There are various statements about Luqmān but the most prominent is that he was a wise and sage person whom Allah ﷻ had given sound reasoning. Both his son and wife were disbelievers whom he would constantly counsel.

The subsequent verses once again mention Allah's ﷻ power and majesty, His control of the Universe, His power over the Moon and Sun, the system of day and night and other unique blessings.

Verse 27 states that if all the trees on the Earth became pens and the oceans became ink, and if seven more oceans were added, (if they started to write Allah's ﷻ words) the pens would expire and the oceans would dry up, yet Allah's ﷻ words would not end.

Five unseen matters

The last verse relates to the five unseen news, i.e. when will Qiyāmah be established, when will it rain, what is in the mother's womb, what will a person do and who will die where. This means that no one can by themselves know these things of the unseen, however being able to predict when it will rain or what is in the mother's womb through a sign, means or instrument does not contradict this verse. Similarly, Allah ﷻ informing any of His prophets about any of these does not contradict this verse. In fact the term '*khabeer*' (news giver) used for Allah ﷻ at the end of this verse indicates towards it and reinforces it.

Surah Sajdah

This is a Makki surah. In one verse Allah ﷻ praises and acclaims the believers who perform sajdah (prostrate) and so has been named as such. It was the 75th surah to be revealed.

This surah mentions evidences of Allah's ﷻ oneness, creativity and lordship. It mentions the authenticity of the Qur'ān, the Prophet's ﷺ messengership being True aswell as the hereafter. The rejectors of the time are warned through the outcome of the rejectors of the previous ummahs.

The beginning of this surah states that the Qur'ān is from Allah ﷻ and the messengership of Muhammad is True and Allah ﷻ is the Creator and Arranger.

Blessings for the human

From verse 7 is mention of the human's creation from dust and the blessings for it such as its means of life, the blowing of the soul and the ear, eye and heart.

They will wish to return to the dunya

From verse 10 the objections of those who deny life after death are mentioned alongwith their remorse on the day of qiyāmah after seeing the punishment, their wish to return to the dunya to do good deeds and their entry into Hell.

Verse 13 states that guidance is not something that can be forced.

Those who believe in our verses

Verse 15 states that the people who believe in our verses, when they are counselled through them, they fall in to sajdah before their Lord reciting Tasbeeh and Hamd. They are not arrogant; their bodies stay away from their beds (due to being busy in the worship of Allah ﷻ) and they call out to Allah ﷻ in fear of His punishment and certainty of His mercy.

The two are not the same

In verse 18 it states that the believer and the mischievous cannot be the same, Allah ﷻ has prepared for the pious believer a hospitality in the form of Jannah, whilst the transgressor's station is Hell, and whenever they will try to leave that Hell they will be returned back into that fire.

In verse 24 it states 'those who made patience and endurance their trait, We have elevated them to the position of Imām of the people.'

Surah Al Ahzāb

This is a Madani surah. Some of the verses revealed in it relate to the battle of Ahzāb and so it has been named Ahzāb.

This is the 90th surah to be revealed and contains a refutation of the hypocrites, mentions the status of the son by name, social etiquettes, the rule of zihār, the Prophet ﷺ being closer to the believers than their own selves, his wives being the mothers of the believers, the finality of prophethood, the command to perform durood, the Jews breaking their oath during the battle of Ahzāb, the conspiracies of the hypocrites and Allah's ﷻ help and support for the believers.

Rely upon Allah ﷻ

The start of this surah tells the Prophet ﷺ to follow the divine revelation, to keep acting upon taqwa, to not accept the words of disbelievers and hypocrites, and to rely upon Allah ﷻ.

Forces of falsehood were made to fail

All the forces of falsehood of the prophetic era came together to attack the Muslims. Hizb means group and ahzāb is its plural, meaning this was a collective army of disbelievers, polytheists and hypocrites against the Muslims, which Allah ﷻ through His help and support ultimately made to fail and frustrate. This event is the central subject of this surah.

Right and wrong cannot combine

In verse 4 Allah ﷻ states that He ﷻ did not create two hearts in anyone's chest, i.e. kufr and imān, guidance and misguidance, truth and falsehood cannot combine in one heart. This verse also informs that the son by name only does not come under the rules of a natural son, these are matters people have made up themselves. It orders to call people by their real father's name, this is the most just thing near Allah ﷻ, and if you cannot find their real fathers then they are your religious brothers.

Prophet's ﷺ relationship with believers

Verse 6 states that the Prophet ﷺ is closer to the believers than their own selves (some mufassireen say that it means that the Prophet ﷺ owns their lives) and that the Prophet's ﷺ wives are your spiritual mothers.

Verse 7 mentions the promise taken from the prophets in relation to their duties of messengership.

Allah's ﷻ help during the Battle of Ahzāb

From verse 8 it is that during the Battle of Ahzāb (which is also called the Battle of Trench) disbelievers from all parts gathered to attack the Muslims, (in severe grief) the Muslim's eyes became hazy and their hearts had reached their throats and all kinds of thoughts arose in their hearts about Allah ﷻ (His help).

On this occasion the believers were tested and were severely examined, to such an extent that the hypocrites and those who suffered doubts in their heart began saying that the promise Allah ﷻ and His prophet had made was just a deception!

Against this background Allah ﷻ said 'O believers, remember Allah's ﷻ blessing when the disbeliever's army attacked and when He ﷻ sent a storm and an (unseen) army which you did not see, and Allah ﷻ is the One who sees your actions well.'

During the battle of the Trench the disbelievers laid siege to the Muslims for one month. On one occasion the Muslims even made qadā (missed) three prayers (Zuhr, Asar and Maghrib). Ultimately a thunderous storm came and the disbeliever's tents were uprooted, their cooking pots turned upside down and their animals broke their ropes and ran away. Where they were first so convinced of their certain victory they had to return home in failure and disappointment. This what is known as Divine Help.

Allah ﷻ condemns the actions of the hypocrites in this battle; cowardice in battle, fleeing death, and cajoling the believers but staying at the forefront for the booty.

The Prophet ﷺ is an excellent example

Verse 21 states that undoubtedly in the person of the Prophet ﷺ is an excellent example for everyone who believes in Allah ﷻ and the day of qiyāmah and remembers Allah ﷻ a lot.

Adversity strengthens the true believer

This surah also informs that whilst the hypocrites began trembling on seeing the disbeliever's large army, the imān, acceptance and pleasure of the Muslims was increasing, for it was what Allah ﷻ and His Prophet ﷺ had promised, and Allah ﷻ and His Prophet's ﷺ statements are True.
In verse 23 Allah ﷻ states that there are some faithful men amongst the believers who remained true and firm upon the promise they had made with Allah ﷻ. Some of them have (through martyrdom) fulfilled their pledges and some are waiting their turn.

Banu Qurayza's treachery

Verse 26 mentions laying siege to the Bani Qurayza after they broke their covenant, their coming down from their castles, their killing and being taken prisoner and the Muslims being made owners of their houses, wealth and property.

The rank of the Prophet's ﷺ wives

In verse 28 the mothers of the believers, the pure and blessed wives of the Prophet ﷺ, are invited to become steadfast, i.e. if any of you desire the splendours of this life then you are permitted to have them, but if you wish for Allah ﷻ and His prophet and the abode of akhirah then be convinced that Allah ﷻ has prepared a great reward for the Prophet's ﷺ good trait wives.

No believer should ever doubt that the blessed wives would have chosen the temporary splendours and pleasures of this world over the everlasting and eternal blessings of akhirah.

Juz 22

At the start of Juz 22 the blessed wives have been told that they have a distinctive status, and so should uptake Taqwa, refrain from conversing in a soft tone to non-mahram men and only speak as much as is needed, to stay in their houses and not display their beauty and decor as was customary in jahiliyya times, and to remain steadfast upon prayer, zakah and obeying Allah ﷻ and His messenger. Whoever does so will receive twofold reward, and there is an honourable livelihood prepared for them in Ahkirah.

The purity of the Ahl ul Bayt

Then here is a glad tiding for the Ahl ul Bayt that Allah ﷻ wishes to rid them of impurities, and wants to keep them completely clean. According to the mufassireen the subjects of this verse are Syedunas Fātima, Ali and the Hasanayn alongwith the blessed wives because the Qur'ān has (in other places) used the term Ahl ul Bayt to include the wives of prophets Ibrahim and Musa عليهما السلام.[1]

Verse 35 mentions the mutual characteristics of the believing men and women; that they are obedient, truthful, paragons of patience and contentment, their hearts are habituated to humility and submission before Allah ﷻ, they give charity, keep fasts, protect their modesty and honour and perform Allah's ﷻ Dhikr greatly. Allah ﷻ has prepared for them the blessings of forgiveness and a great reward.

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[1] {*So he said to his family, 'Tarry ye; I perceive a fire'*} (20:10)

Syeduna Musa عليه السلام said this to his wife Safwār, who the Lord described as Ahl ul Musa, revealing that the wife is part of the Ahl ul Bayt

{*And saved him and his family from the great flood*} (21:76)

In this verse all the believing wives and children of Nuh عليه السلام are described as his Ahl.

{*She said, "Woe to me! Shall I give birth while I am an old woman and this, my husband, is an old man? Indeed, this is an amazing thing! They said, "Are you amazed at the decree of Allah? May the mercy of Allah and His blessings be upon you, people of the house. Indeed, He is Praiseworthy and Honourabl*e} (11:72-73)

In this verse the angels referred to Syeda Sāra, who is Ibrahim's عليه السلام wife, as Ahl ul Bayt, revealing that Ibrahim's wife is his Ahl ul Bayt.

Matters that are settled

Verse 36 states that it is not permissible for a believing man or woman to have any discretion in a matter that Allah ﷻ or His Prophet ﷺ have decided, i.e. no Muslim individual, nation, government or any Islamic commission or committee has any authority to present an alternative opinion to the proclamations of Allah ﷻ and His Prophet ﷺ.

Verse 37 mentions the fact that the so-called son is not a real son and there is no Islamic prohibition in marrying such a man's divorced wife and nor is there anything wrong with it.[2]

The Prophet ﷺ being the Final Prophet ﷺ

Verse 40 mentions an extremely great honour of the Prophet ﷺ, that Allah ﷻ made him the final prophet and messenger, and being the '*khātam un nabiyyeen*' was mentioned as part of his virtuous station.

The Prophet's ﷺ attributes

Verse 44 mentions the Prophet's ﷺ distinctive attributes; he was sent as Shāhid (witness), Bashir (giver of glad tidings of Divine Mercy) Nazir (Warner of Allah's ﷻ punishment); inviter to the Truth with Allah's ﷻ permission, and Sirāj un Muneer (an illuminating Sun).

Pre-consummation divorce

Vere 49 mentions the divorcee with whom there were no conjugal relations, she has no idda period and should be given some wealth and released honourably.

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[2] Remember it is forbidden for a man to marry a woman who has been the wife of his natural son, and vice versa, a man cannot marry a woman who been married to his natural father.

Etiquettes of the Prophet's ﷺ court

From verse 53 the etiquettes of the Prophet's ﷺ court are mentioned; do not enter the Prophet's ﷺ house without permission and if you are invited to eat then leave after eating. If you ask something from the Prophet's ﷺ wives then ask from behind a veil, and after the Prophet's ﷺ passing it is eternally forbidden to marry his wives. Do not pain Allah's ﷻ Prophet ﷺ through any of your acts.

Salawāt and Salām upon the Prophet ﷺ

Verse 56 is a great verse in honour of the Prophet ﷺ; Verily Allah ﷻ and His angels recite durood upon the prophet, (So) O believers, you too recite durood and present a great amount of salām.'
The mufassireen have mentioned many meanings of Allah's ﷻ 'Salāh ala Nabi' but the one that is most befitting his rank is 'Bestowing greatness.'

Verse 57 informs that those who pain Allah ﷻ and His Prophet ﷺ have la'na upon them (curse) in this dunya and akhirah and Allah ﷻ has prepared a humiliating punishment for them.

Verse 59 has the order of purdah for Muslim women, i.e. to drape a sheet that provides a complete cover.

Warning to the hypocrites

Verses 60-61 contain a warning for the hypocrites and mischievous people whose hearts have the sickness of enmity for the Prophet ﷺ, and those who spread false information throughout Madeenah, that if they do not refrain from these acts they will not be allowed to remain in Madeenah. It declares that these people are cursed, and wherever they be found they should be killed.

Verse 67 states that those who choose discord, rebellion and misguidance, they and their leaders will on the day of qiyāmah be star witnesses against one another.

From verse 70 is the command to the believers to uptake taqwa, speak clearly and truthfully, and keep their deeds correct. The reward of these deeds has been told as forgiveness of sins and great success.

Surah Saba

This is a Makki surah and the 58th to be revealed. This Surah mentions Sabah, a region of Yemen, and has been named after that.

This surah emphasises Tawheed, prophethood, qiyāmah and the coming alive after death. It also mentions the blessings given to Syedunas Dawud, Suleman ؑ and the people of Sabah.

Allah's ﷻ Knowledge

The beginning of the surah mentions that praise is for Allah ﷻ in the dunya and akhirah, and that Allah ﷻ has knowledge of those things that enter the ground and those that come out of it, aswell as whatever descends from the Heavens and whatever rises towards them.

In response to the deniers of qiyāmah it states that qiyāmah will definitely arrive!

Verse 9 warns of an exemplary punishment for the Prophet's ﷺ enemies.

Miracles of Dawud ؑ

From verse 10 is mention of the miracles of Syeduna Dawud ؑ. He had been given the feature of mountains and birds performing Tasbeeh with him. Iron (metal) had been made soft for him and he would make armour and tie it by putting rings between it.

Miracles of Sulemān ؑ

Similarly, there is mention of Syeduna Sulemān's ؑ miracles; the wind would carry his throne swiftly, a fountain spring of melted copper flowed for him, and with Allah's ﷻ permission the Jinn were compelled to act upon his orders. On his command they made massive castles, towers, statues, basins the size of reservoirs and cauldrons fixed into the ground.

After mentioning all these blessings Allah ﷻ says: O descendants of Dawud, be grateful for very few of my servants are grateful.'

Sulemān's ﵇ passing away

Whilst the Jinn were busy in a construction on Suleman's ﵇ orders, he entered a crystal cabin in which he died, but the Jinn only found out about his passing away when he fell to the floor when a white - ant creature ate into the stick upon which Suleman ﵇ was supported. The Jinn remorsed that had they known the unseen they would not have spent so much time doing this humiliating work. Maybe this is the Solomon treasures which the Jews from time to time plot to destroy the Bait ul Muqaddas in order to locate it. This also reveals that death does not have any physical impact upon the bodies of prophets, and that is why the Jinn were not able to know about Suleman's ﵇ death.

From verse 15 is mention once again of the Queen of Saba's (Sheba) gardens and the fog and rapid flood that came over them and they were destroyed. From verse 22 is mention of the helplessness of the false gods of the polytheists and that no one has the right to intercede before Allah ﷻ without His permission.

Prophet ﷺ for the whole of humanity

Verse 28 mentions the generality of the Prophet's ﷺ messengership, that his invitation was for the whole of humanity, and all of it is his 'ummah of invitation' and those good fortuned believers who accepted his invitation are known as the 'ummah of acceptance.'

Wealth & Poverty is a test

The subsequent verses reveal that in akhirah the weak people will say to the tyrants and arrogant people of their time that they stopped them from accepting imān. It further states that the well-off people of the previous nations believed their plentiful wealth was proof of their acceptance (by God), however, Allah ﷻ states that His closeness is not attained from abundant wealth and property, rather it is found with the treasure of imān and pious deeds. Expansive rizq or a lack of it has nothing to do with one's virtue or vice but is Allah's ﷻ wisdom, He ﷻ sometimes tests through plentiful blessings and sometimes through trials and tribulations.

The angels will be asked

In Verse 40 Allah's ﷻ angels are asked if these people used to worship them and they will respond by performing His Tasbeeh and expressing their worship of Allah ﷻ.

Verse 45 reveals that those who rejected the prophets in the past had greater strength and splendour than these disbelievers, yet they could not escape Allah's ﷻ punishment.

The last verse informs that on the day of reckoning the disbelievers will wish to be saved from the punishment but this wish of theirs will remain unfulfilled.

Surah Fātir

This is a Makki surah and the 43rd to be revealed. Its first verse mentions Allah's ﷻ attribute of Fātir and that is why this surah has been named as Fātir.[3]

This surah contains proofs of Allah's ﷻ oneness, refutes the divinity of angels and jinn, and mentions the falsehood of the polytheist's self-made gods.

Allah ﷻ is the Sovereign Power

The start of this surah reveals that Allah ﷻ created two winged and four winged angels. Allah ﷻ is the Sovereign Power, If He ﷻ opens His merciful bounties upon anyone there is no one to stop them, and if He ﷻ was to stop them for anyone there is no one to distribute those bounties. In reassuring the Prophet ﷺ it says 'Do not be sad, the prophets before you were also disregarded.'

Know the devil as your enemy

In verse 5 whilst addressing all the people it says that the promise of Qiyāmah is True, and do not be fooled by the delights of this dunya. The devil is your enemy, so know him as your enemy.

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[3] Meaning Originator

Do not fall prey to arrogance

In verses 9 to 13 it once again mentions the system of rain being under Allah's ﷻ control. The human's attention is drawn to how he was created so that he does not fall prey to arrogance, and that Allah ﷻ knows what is in the mother's womb, and when someone's age increases or decreases, it has already been written in Allah's ﷻ book of destiny.

The blessings from the Oceans

From verse 12 it states that sweet and salty water oceans are not the same, but all oceans provide you fresh fish, you extract jewellery to wear from them, and the ships travel across oceans by ripping through them. The system of day and night, Sun and Moon are under His command.

Verse 14 once again mentions the helplessness of the gods of the disbelievers.

Everyone will answer for their own deeds

Verse 18 states that no one will carry the burden of another, i.e. everyone will have to answer for their own deeds and whoever chooses purification and taqwa will benefit from it.

Believers and disbelievers are never the same

The blind and seeing, darkness and light, the shade and the sun, the living and the dead can never be the same. Here the disbelievers have been described as blindness, darkness, the burning sun and dead whilst the believers are described as sighted, lumination, the cool shade and alive.

In these verses Allah ﷻ states that to establish divine proof a warner - i.e. prophet and messenger with clear proof and divine books - was sent to every nation, but there were people in every era rejecting the message of Truth.

Evidence of One God

Verse 27 states that the creating of different coloured plants from the same water, the variety of coloured mountains in the same mountain range, the different coloured people amongst the one human race, and the creation of different coloured animals are all proof of Allah's ﷻ oneness.

Attributes of the pious

Verse 28 reveals that the rightful scholars have the fear of Allah ﷻ in their hearts. From verse 32 Allah ﷻ denotes His pious people as honourable, selected and foremost in good deeds, and then mentions the blessings in Jannah He ﷻ has prepared for such pious servants.

In verse 40 the false gods of the polytheists have been negated.

It is said in verse 41 that Allah ﷻ does not allow the Heavens and the Earth to move away from their centre, and if they were to move no one other than Allah ﷻ could re-establish them in their place.

Allah ﷻ gives opportunities

Verse 45 states that if Allah ﷻ was to punish the people for their bad deeds He ﷻ would not have left any living being on the face of the Earth, but He ﷻ gives them opportunities until a specified time, and when the time does come, He ﷻ will take full account of His servants.

Surah YāSeen

This is a Makki surah, and the 41st to be revealed. It is named after its first verse, YāSeen. This surah is also known as the heart of the Qur'ān. In the ahadith this surah has been described as a means of forgiveness, a fulfiller of needs and a source of ease.

Preaching has no effect on some people

The start of the surah states that the purpose behind revealing the Qur'ān was to warn the neglectful people of Allah's ﷻ punishment and to complete the evidences of truth against them. However, there are such rebellious people upon whom the invitation to truth has no effect, it only impacts those who accept good counsel and whose hearts hold the fear of Allah ﷻ.

Allah ﷻ sends messengers to invite to the Truth

In the following verses it states that to give the invitation of Truth Allah ﷻ sent His prophets to a settlement (called Antākiya), but the people rejected them, saw them as ill-omened and threatened to stone and give them a painful punishment. The prophets completed their divine proofs and a man came running from the outskirts of the town and told the people to follow them, they do not ask you for any rewards or recompense!

Juz 23

In the first verse, instead of (openly) condemning the false gods of the polytheists, it asks in an extremely wise way: 'Why should I not worship the deity that created me, and to whom you also will be returned, so should I leave the True God and deem these (idols) god?! If the Merciful wanted to harm me their intercession will be of no use, and nor will they be able to save me.'

Then it mentions that believer being entered into Jannah and the destruction of his people.

Sun and Moon move in a system

From verse 38 is mention of Allah's ﷻ power and majesty; that the Sun, Moon and stars move in accordance with True Creator's system, and it is impossible for there to be any conflict or clash between them.

Verse 48 states that the disbelievers ask that if you are telling the truth then when will this promise come true. The establishment of qiyāmah and the rising after death have then been mentioned in various guises.

From verse 54 is mention of deeds being rewarded without any injustice, the blessings for the people of Jannah, and the criminals being separated and the punishment of Hell (for them).

Hands and feet will testify

From verse 65 is the disclosure that the mouths of the criminals will be sealed on the day of qiyāmah, and their hands and feet (and other bodily parts) will testify against them as star witnesses to the crimes they were made to do.

Old age reverses one's condition

Verse 68 states that those to whom We give long life we flip their physical condition (to what it was at the start), i.e. one should only supplicate for a long life in which the one's mental, physical and cognitive conditions remain sound.

Who will bring back to life?!

From verse 78 is mention of the logical question of the rejectors of akhirah, that after the human dies and the bones turn to dust, who will bring them back to life again? It then answers that the same Creator who brought them to life in the first place without any sign or model, but this time there will be ashes and remains (to help in creating)!

It further states that when Allah ﷻ intends for something He ﷻ says 'Kun' (Be) and it comes into existence. However, it is not even necessary to say 'Kun', Allah's ﷻ mere intention is enough.

Surah Sāfāt

This is a Makki surah, and the 56th to be revealed. Its name is due to the mention of As Sāfāt in its first verse.

At the beginning of this surah Allah ﷻ takes the oath of various groups of angels to mention His Oneness.

Devil can't enter the Higher Realms

Initially the devil was able to enter the higher realms, but verse 10 reveals that now his entrance to there is blocked and if he even looks that way flames of fire are thrown at him.

Punishment of the rejectors

From verse 22 is mention of the helplessness of akhirah's rejectors; they will be in a pit and will not be able to help one another. They will all be suffering the punishment because when they were invited to Tawheed in the dunya, they would reject it out of arrogance.

Rewards for Allah's ﷻ honoured people

Verses 40 to 49 mention the blessings Allah's ﷻ honoured people will be given in akhirah; receiving the finest foods, sitting honourably and respectfully before one another on thrones, cups of white and delicious clean liquor circulating around them - which won't cause a hangover or intoxication - modest and chaste hoors and they will be viewing the people of Hell from a lofty place.

Food of the people of Hell

From Verse 62 the state of the inhabitants of Hell is mentioned, the Zaqoom tree which rises from the roots of Hell will be their food, and after that they will be given the boiling water of Hell to drink.

From verse 75 is mention of the storm of Nuh, and Nuh and the pious people's salvation from it and the drowning of the rebels.

Syeduna Ibrahim عليه السلام and the Fire

From verse 83 the story of Ibrahim عليه السلام is mentioned once again. He did not go to the festival with the people and instead destroyed their idols. (As a result) they prepared a bonfire and put Ibrahim عليه السلام into it.

Allah ﷻ then states that We made their plan fail.

The Great Sacrifice

After this is mention of the glad tiding of Ismail's عليه السلام birth, and that when he reached the age when he could help his father the command to sacrifice came, and both father and son submittingly accepted this divine command.

In verse 105 it states that Syeduna Ibrahim عليه السلام fulfilled his dream and as *fidya*[1] for Ismail a ram that had appeared from the unseen was sacrificed. The Qur'ān denoted this as the 'Great Sacrifice'.

Syeduna Yunus's عليه السلام litany

After this is the mention of other honourable prophets; Isāc, Musa, Harun, Ilyās, Ilyāseen, Lut and Yunus عليه السلام. It mentions Syeduna Yunus عليه السلام leaving his people and boarding a ship, then being thrown overboard after the drawing of lots and subsequently being swallowed by a fish. Then Allah's

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[1] Compensatory act

ﷻ miracle of keeping him safe inside the fish's stomach, and him عليه السلام constantly scalding himself over his inferential mistake. He عليه السلام then recited this tasbeeh by way of repentance (Tawbah):

لاَّ إِلَٰهَ إِلاَّ أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ ٱلظَّالِمِينَ

'Lā ilāha Illa Anta Subhānaka Inni Kuntu min adh dhālimeen.'
(there is no god but You, You are Pure and I am from the wrongdoers)

Allah ﷻ reveals that had he not recited this tasbeeh he would have remained in that fish's stomach until Qiyāmah. Then in line with Allah's ﷻ command the fish spurted him out onto the coast. He was sick and for his protection Allah ﷻ raised a tree over him to provide shade. The Qur'ān also reveals that he was sent as a messenger to over 100,000 people.

Allah ﷻ has no offspring

From verse 149 is mention of the strange nature of the polytheists; for themselves they hope for sons but ascribe daughters to Allah ﷻ (they would say that the angels were Allah's ﷻ daughters). They would falsely ascribe offspring to Allah ﷻ, even though Allah ﷻ is pure of that.

Verse 158 rejects any genealogical relation between Allah ﷻ and the Jinn whilst the subsequent verses reject the divinity of Angels by mentioning their servitude.

At the end of the surah the Praise and Tasbeeh of Allah ﷻ is mentioned, then salām (salutation) is sent upon the prophets and it is made clear that only Allah ﷻ is worthy of all Praise.

Sūrah Sād

This is a Makki surah and the 38th to be revealed (it is also the 38th surah of the Qur'ān). The first word of this surah is Sād and has thus been named as such.

This surah contains mention of the false beliefs of the disbelievers, the transgression and destruction of previous nations, aswell as the conditions of prophets Dawud, Sulemān and Ayub, and the incident of Adam عليه السلام and Iblis.

At the beginning it takes the oath of the Qur'ān to confirm that the disbelievers are in arrogance and opposition. After this is mention of the Prophet's ﷺ messengership and the disbeliever's amazement over the Prophet's ﷺ selection and his worshipping of just one god over many gods.

Climb up to the Heavens if you can!

From verse 10 is mention of those polytheists who were proud of their strength and claimed divinity (to be god). It states that if they are the rulers of the Heavens and the Earth and everything in between they should climb towards the Heavens, and it is clear that they cannot, so they should acknowledge their weakness.

This surah contains the mention once more of the nations of Nuh, Ād, Firawn, Thamud and the nation of Lut and the people of Āika (the woods) who rejected the messengers and Allah's ﷻ punishment proved true for them.

Miracles of Syeduna Daud عليه السلام

From verse 17 is mention of Daud and his miracles; the birds would assemble when he would recite the Zabur, he was given kingdom (dominion), wisdom, and sound judgement. It mentions a matter that was brought before him. A man complained that his brother had 99 ewes whilst he just had one and his brother was pressuring him to even give his one ewe to him. Dawud said that by seeking the one ewe he was committing an injustice and often in partnerships partners wrong each other, except those who have faith and do pious deeds.

Virtues of Syeduna Suleman عليه السلام

The Qur'ān states that Suleman was a very good servant of Allah ﷻ, and would turn to Him a great deal. From verse 31 is mention of the trained fast horses presented to him and he passed his hand over them. Then there is mention of his test, which the Qur'ān has not detailed. The tafāseer mention various accounts, most of which are from the Bani Israil and the rule of the mufassireen is that any narration that goes against the status of prophethood should be rejected.

Tribulations of Syeduna Ayub ؑ

From verse 41 is the mention of Syeduna Ayub ؑ and his tribulations. Allah ﷻ ordered him 'Strike your foot onto the ground' and with that cool water sprung out for drinking and bathing and the mufassireen have written that this became the means of his cure. Then the wealth and family Allah ﷻ had earlier taken away from him as a trial were returned to him two-fold (double). Syeduna Ayub ؑ had, for some reason, made an oath to strike his wife with 100 lashes. To free him from this Allah ﷻ advised him to make a whip from 100 small straws and use that and in this way his oath would be fulfilled.

Allah ﷻ stated that Ayub was patient, was Allah's ﷻ beloved servant and would turn to Him a great deal. The mufassireen have mentioned many Bani Israil narrations about Syeduna Ayub's ؑ tribulations, but each matter narrated about Allah's ﷻ prophets which is not befitting them should be rejected.

The subsequent verses mention Ibrahim ؑ and the prophets from his offspring, that they were all Allah's ﷻ chosen and beloved servants.

Blessings of Paradise

From verse 49 is mention of the blessings of Paradise for the pious people, and mention of the different kinds of punishments for the people of Hell; who will be given boiling water and the puss of their wounds to drink, whereas the people of Paradise will be given all kinds of fruits and pure liquors.

Iblis' arrogance

From verse 71 is mention of Adam's ؑ creation, all the angels prostrating before him and Shaytān refusing on the basis of arrogance.

Verse 75 tells that Allah ﷻ demanded from Iblis to explain what stopped him prostrating before Adam ؑ 'who I had created with My divine Hand? Did you become arrogant or were you arrogant all along?' Iblis replied 'I am better than Adam, my material of creation (fire) is better than his material (dust).'

Allah ﷻ declared 'You are rejected, so leave Jannah and My curse is upon you until qiyāmah.' This reveals that accepting one's inferential mistake and seeking Allah's ﷻ forgiveness is the sunnah of Adam عليه السلام whilst becoming obstinate on a mistake and trying to find excuses to validate it is Shaytān's way. The subsequent verses reveal that Shaytān has been given respite until Qiyāmah and he vowed to misguide all of Adam's offspring, except Allah's ﷻ sincere servants.

Surah Zumar

This is a Makki surah and the 59th to be revealed. The word Zumar appears in its 71st and 73rd verses and has been named as such.

In this Surah Allah's ﷻ Tawheed is proven and the doubts of the polytheists extinguished. It mentions the Majesty and Greatness of the Qur'ān and the attributes of the believers, aswell as the establishment of qiyāmah and the reckoning.

Make the deen purely for Allah ﷻ

At the beginning of this surah it commands making the deen purely for Allah ﷻ. The polytheists used to say that they worshiped their gods because they will bring them closer to Allah ﷻ. Allah ﷻ states that He ﷻ does not give guidance to the lying disbelievers.

Verse 4 refutes those who prove Allah ﷻ has a son.

Allah's ﷻ Power

From verse 5 is mention once again of Allah's ﷻ Power, He ﷻ created the Heavens and the Earth, made the changing system of day and night, and determined the respective orbits and stages for the Moon and the Sun. He ﷻ created all the humans from one life, Adam عليه السلام, and from him created his partner and it is Allah ﷻ who nurtures lives in the intense darkness of the mother's womb.

He ﷻ dislikes ingratitude

Verse 7 states that Allah ﷻ is not affected by anyone's ingratitude, and He ﷻ dislikes ingratitude in His servants and prefers gratitude.
Verse 8 once again mentions the human's natural selfishness, that when he receives a blessing he forgets his Lord and starts associating partners with Allah ﷻ.

From verse 9 Allah ﷻ states that an ignorant person cannot be the same as a learned person who spends his nights in sajdah and qiyām (i.e. prayer), fears the punishment of akhirah and is convinced of Allah's ﷻ mercy (their status is high).

Worship is only for Allah ﷻ

For the education of the ummah it was said to the Prophet ﷺ: Say that I have been commanded to purely worship Allah ﷻ, I have been commanded to become the first Muslim, and I make my deen and worship purely for Allah ﷻ.

Verse 10 mentions innumerable rewards and remuneration for the believers who remain steadfast upon taqwa and keep patient in distress and tribulations. It states that in the event of there being obstacles in their locality then the Earth is very spacious.

From verse 15 is mention of severe punishment for those who worship deities other than Allah ﷻ, whilst there is good news and guidance for those who refrain from idol worshipping, turn to Allah ﷻ and follow good advice.

Counsel in Allah's ﷻ actions

Verse 21 once again mentions Allah's ﷻ Power and Majesty (jalālah); He ﷻ sent rain down from the skies, made springs flow in the earth, grew multi-coloured plants which ripen and then dry and become yellow and then He ﷻ turns them into dust. In this there is counsel for the wise!

Verse 22 states that whosoever's heart Allah ﷻ opens for Islam he remains steadfast upon the light of guidance from His Lord.

Impact of the Qur'ān

Verse 23 mentions the impact of the Qur'ān, that it is the most excellent statement comprised of inter-related subjects that are repeated again and again, (and those who have the fear of Allah ﷻ in their hearts, on hearing it) the hairs on their body stand up, and their body and heart become soft for Allah's ﷻ remembrance.

From verse 27 it states that for guidance We have mentioned all kinds of examples in the Qur'ān. This Qur'ān is in Arabic and there is no kind of crookedness in it.

Example of two men

Allah ﷻ mentions the examples of two men, one who is the slave of many opposite minded masters whilst the other is just the slave of one master. It asks if both of them are the same?! i.e. the one who is the slave of Allah ﷻ, the One and with no Partners, his heart will be full of the blessings of imān, certainty and illumination of guidance and he needs only to please one Master, he is the perfect believer. On the other hand the mushrik (polytheist), the worshipper of false gods, is embroiled in doubt and suspicion and doesn't know which god to please and which to displease.

Verse 60 mentions the faces of those who attribute lies to Allah ﷻ darkening whilst verse 61 mentions the success and salvation of the pious.

Verse 62 states that Allah ﷻ is the creator and guardian of everything, and He ﷻ owns the keys to the Heavens and the Earth.

Verse 68 mentions once again the blowing of the trumpet, the Earth becoming enlightened by the nur of Allah ﷻ, the record of deeds being presented, and the accountability taking place fairly.

Juz 24

The beginning of this chapter declares those who attribute lies to Allah ﷻ and reject the truth as being of Hell. It also declares as pious the one who brought the true deen i.e. the Messenger of Allah ﷻ, and also (is pious) the one who confirms him (the mufassireen say this refers to Syeduna Abu Bakr As Siddiq).

Allah ﷻ is sufficient

In response to the threats made by the disbelievers in relation to their gods verse 36 asks if Allah ﷻ is not sufficient for His servants?!
Verse 38 states that no one has any sway over Allah's ﷻ Will.

In reassuring the Prophet ﷺ in verse 41 it says that We have sent upon you a book based on truth, so whoever chooses guidance will benefit from it and whoever chooses misguidance its affliction will be upon him - you are not responsible for them.

Sleep is temporary death

In the next verse sleep has been likened to short-term death, and says that the only difference between sleep and death is that during death the soul is not just taken temporarily but is taken for a long time.

Intercession at Allah's ﷻ discretion

Verses 43 and 44 state that all intercession is at the discretion of Allah ﷻ, the master of the Heavens and the Earth, and the false gods of the disbelievers have no power of intercession, they don't even have anything for themselves!

Wealth will not save them

Verse 47 notifies those who gather immeasurable wealth that even if they had all the wealth in the world, and double that, on the day of qiyāmah it would not be enough to save them from the punishment.

Allah ﷻ is the forgiving

Verse 53 gives glad tidings to this Ummah's sinners: '(O messenger) Say, O My servants who have wronged themselves by sinning, do not despair of Allah's ﷻ mercy, surely Allah ﷻ will forgive all sins. Undoubtedly, He ﷻ is the most forgiving, the most kind.' It means that the one who has fallen away from Allah's ﷻ path is given hope that he can return back to it by repenting sincerely.

From verse 71 it is said that the disbelievers will be driven into Hell in their droves and will be welcomed there in a humiliating way, whilst the believers will be taken to Paradise with regard, and will be received honourably and respectfully. The people of Jannah, the angels and everything in this Universe praises and eulogises its Lord.

Surah Al Momin

This is a Makki surah and the 60th to be revelaed. It mentions a believer from the people of Firawn and has thus been named al Momin (the believer).

Whilst once again giving good news of forgiveness to His servants Allah ﷻ states from verse 2 'He is the One Who forgives sin and accepts repentance, He gives severe punishment (to the transgressors) and grants great favours (to the good doers).'

A bad outcome for the rejectors

Referring to the obstinacy of the disbelievers it states from verse 4 that people before them rejected the prophets of their time and were taken to task over it, and the outcome of these disbelievers (of this time) will be the same. This verse further states that the polytheists of Makkah should not have any false hopes about their outcome just because they can travel peacefully to other towns to trade, their outcome will be bad!

Verse 5 states that the disbelievers of the previous nations also rejected the messengers of their time and argued with them over the truth, so they were held to account and punished. It then mentions the disbelievers being of Hell.

The angels supplicate for the pious

From verse 7 it states 'the angels carrying the Arsh and those around it all praise and eulogise their Lord and believe in Him and seek forgiveness for the believers (and say) O Lord, Your mercy and knowledge covers everything, so those who have repented and followed Your path, forgive them and save them from the punishment of Hell.'

This verse reveals that not only do Allah's ﷻ close angels supplicate for the eternal blessings of Jannah for the obedient servants but also for their pious forefathers, wives and children.

Terrifying spectacle of Qiyāmah

Verse 10 states that on the day of qiyāmah the disbelievers will be told loudly that however much angry they are with themselves Allah ﷻ was much more with them when they rejected the invitation to truth. They will acknowledge their sins and ask if there is a way out of Hell.

Verse 16 describes the terrifying spectacle of the day of Qiyāmah when Allah ﷻ will say 'Who is the King today?' (all will be silent even though they know). Then Allah ﷻ will proclaim 'It is Allah, the only One who prevails over everything.'

Verse 17 says that on the day of qiyāmah everyone will be dealt with absolute justice, the criminals will have no supporters or interceders and Allah ﷻ knows even the secrets hidden in the eye and hearts of the charlatans.

The arrogance of Firawn

Verse 23 states that We sent Musa عليه السلام to Firawn, Hāmān and Qāroon with Our signs and clear miracles, and they called him (god forbidding) a magician and a liar. Then there is mention of the events which have been mentioned before. The Qur'ān reveals that one of the followers of Firawn asked Firawn 'Are you seeking to kill the one who says that my Lord is Allah?!'

Further on he said 'My nation! Today you have rule on the Earth, but if Allah's ﷻ punishment comes who will save us?!'

Verse 36 states that Firawn ordered Hāmān 'Build me a tall structure so I can reach the Heavens and find out about Musa's god, I believe that he (god forbidding) is a liar,' and like this Firawn's bad deeds were made to look good to him and (because of his transgressions) he was prevented from the straight path, and Firawn's scheme failed.

Evil acts being punished accordingly

In verses 40 to 46 it is said 'Whoever undertook an evil act, he will only be punished proportionate to that, whilst the man or woman who does good whilst being upon imān will be entered into Paradise, where they will be given immeasurable provisions.'

Allah ﷻ protected Musa ﵇

Syeduna Musa ﵇ said 'I leave my matter to Allah ﷻ, undoubtedly Allah ﷻ observes His servants.' So Allah ﷻ protected him from the opponent's plots and enveloped the people of Firawn in a very bad punishment. They are presented to the Hell Fire each morning and each evening, and when the day of Qiyāmah arrives (it will be commanded) 'Cast the people of Firawn into the severest of punishments.' The mufassireen have said that evidence for the punishment in the grave is found in this verse.

Verse 49 tells that the inhabitants of Hell will say to the guards of Hell 'Call your Lord to reduce our punishment for a day.' The guards will ask them 'Did messengers not come to you in the dunya with signs?' They will acknowledge so. Further on it states that in qiyāmah the excuses of the criminals will be of no use, for them is the curse and a very bad abode.

Allah ﷻ will accept your dua

Verse 60 states that your Lord proclaims 'Supplicate to me, I will accept your dua.'

Verse 64 states that it is Allah ﷻ Who made the land your place of rest and the sky your roof, shaped your appearances and is the one Who gives you pure livelihood.

Stages of Human life are His ﷻ Signs

In verse 65, after mentioning Allah's ﷻ blessings, it states 'He is the one who will live (forever); there is no one worthy of worship but Him, so worship Him with sincerity.'

In verse 67 Allah ﷻ mentions all the different stages of the human from his creation to his death and denotes them His signs.

Belief in all the Messengers

From verse 78 Allah ﷻ states 'Undoubtedly We also sent messengers before you; We have mentioned the events of some of them to you, and some of them We have not mentioned.' However in verse 120 of Surah Hud it had said 'We are mentioning before you the events of all the messengers' i.e. the Prophet ﷺ had been told the events of all the prophets.

It is obligatory to believe specifically in each of the messengers that have been mentioned in the Qur'ān by name, and it is obligatory to believe cumulatively in all the other messengers without knowing their exact number (i.e. their real number is known to Allah ﷻ).

Surah Hā Meem Sajdah

This is a Makki surah and the 61st to be revealed. This surah has the term Hā Meem at its beginning and also contains a Sajdah of the Qur'ān and has so been named Hā Meem Sajdah. One of its name is also Fussilat, which is mentioned in the 3rd verse.

This surah mentions tawheed, qiyāmah and gives proofs of the accountability, the warning of punishment for those who make fun; mentions the greatness of the Qur'ān and answers to the objections of the critics; and the rejection of the polytheist's false hopes of intercession.

The Qur'ān is a Mercy from Allah ﷻ

The beginning of the surah reveals that as a result of His mercy Allah ﷻ sent down the Qur'ān which gives the good doers glad tidings of reward and warns the evil doers of punishment.

The arrogance of the rejectors

In verse 5 whilst mentioning the severe rebellion of the disbelievers it states: And they said 'the deen to which you are calling us, our hearts have veils over them for it and there are corks in our ears. There is a barrier between us and you so you keep yourself to yourself and we will remain upon our way.' i.e. they are not prepared to accept the truth in any way.

Verse 9, referring to the creation of the Universe, once again mentions Allah's ﷻ power and majesty, and despite seeing these clear signs the rejecting nations still rebelled.

From verse 15 is mention of the rebellion the Nation of Ād. They were extremely proud of their physical strength and would question if there was anyone stronger than them! They were told that Allah ﷻ Who created you was stronger! Then during the days of misfortune a very frightening sounding thunderstorm was sent upon them and it wiped out every trace of them. The outcome of the nation of Thamud was also bad.

Bodily parts testifying against them

From verse 19 it states that on the day of qiyāmah Allah's ﷻ enemies will be gathered together and taken to Hell, and when they will reach Hell their ears, eyes and skin will become star witnesses against them. The disbelievers will ask their bodies 'Why did you testify against us?' They (the body parts) will reply: 'It is this Allah ﷻ that has given us the ability to speak, Who taught everything to speak, He created you the first time and to Him you will be returned.'

How the soul of the pious is taken

From verse 30 it is told that when the souls of the believers who were steadfast upon imān will leave this dunya, the angels will descend to greet them and say 'Do not fear any forthcoming matter nor worry or regret about any past matter, hear the glad tiding of the Jannah you were promised.' It will then be said that Allah ﷻ, the Most Forgiving and Most Merciful, has organised a banquet for them in Jannah and whatever blessing they will want will be available there.

Respond to evil with good

Verse 34 tells that good and bad are not equal, so respond to other's evil with good. As a result your opponent will become your active and fervent friend.

Allah ﷻ created what you worship!

Verse 37 says to those who worship the astronomical beings that Allah ﷻ is the creator of these beings so you should prostrate before Him rather than them.

Proof of bringing life after death

To prove life after death Allah ﷻ gives a practical example in verse 39, that you notice the land being dry, barren and empty (i.e. lifeless) and We send rain water upon it which turns it green and alive and becomes arable i.e. able to grow and cultivate crops, which is life for the land. So the Allah ﷻ that can enter life into dead land is the One who will give life to the dead in akhirah.

Purity of the Qur'ān

Verse 42 mentions the miraculous nature of the Qur'ān; no falsehood can pollute it in any way and it is completely True. The next verse informs that the Prophet ﷺ is Arab and the Qur'ān is in Arabic (and the first nation addressed by it is also Arabic), and that is why it was revelaed in Arabic, so people could understand it. This Qur'ān is a cure and guide for the believers and those disbelievers who are not destined to be guided their ears are shut to accepting the truth and their eyes turn blind.

The last verse mentions that everyone will be rewarded for their good deeds and punished for their bad deeds and your lord is not One to wrong His servants.

Part 25

The beginning of this part tells that knowledge of Qiyāmah, knowledge of the fruits that come out of their wrappers, knowledge of a pregnancy and timing of birth all belong to Allah ﷻ.

Ingratitude of the human

The human's natural selfishness is mentioned in verse 49; the human never tires from supplicating for his good but whenever anything bad happens he becomes despondent and disappointed.

Verse 51 then states that when We give the human a blessing he turns his face away and avoids Us and becomes distant from Us, but when a calamity befalls him he begins making long and grand duas, i.e. he maintains a link with Allah ﷻ for personal and selfish reasons and overlooks His commandments.

It further adds that when Allah ﷻ grants a blessing to the human after a hardship then rather than seeing it as a blessing from Allah ﷻ he sees it has his due and begins denying Qiyāmah and saying that even if Qiyāmah did come he will also get these blessings there. Allah ﷻ states 'We will let the disbelievers savour the bad deeds in the form of a severe punishment.'

In verse 53 it states that soon We will also show them Our signs on the horizons of the world and also in themselves until the truthfulness of the Qur'ān becomes evident to them.

Surah As Shura

This is a Makki surah and the 62nd to be revealed. In verse 38 the Muslims are ordered to consult one another in their matters and this surah is thus called 'As Shura.'

This surah mentions the reality of revelation (wahi) and Allah's ﷻ perfect power, it evidences Tawheed through various proofs and testifies to the authenticity of messengership and the Qur'ān.

The Sky will break

At the beginning of this surah Allah's ﷻ power is once again mentioned and whilst describing the spectacle of Qiyāmah it states 'Soon the sky will (because of the awe) break upon itself (i.e. its dilapidation will be from the top to the bottom) and the angels glorify Him and seek forgiveness for the people of the Earth. Listen! Undoubtedly Allah ﷻ is the most forgiving and endlessly merciful.'

Humans given a choice

Verse 8 informs that had it been Allah's ﷻ will to force everyone to obey Him ﷻ He ﷻwould have made each one follow one deen, but the system of punishment and reward is based on choice and so the one who chooses to obey has the right to mercy.

Verse 10 orders turning to Allah's ﷻ guidance when disagreements arise, and that Allah ﷻ is the creator of the Heavens and the Earth and He ﷻ made partners for humans and animals, and there is nothing like Him. He ﷻ is without example. Increasing or decreasing livelihood (rizq) is in His discretion, and in His ownership are the keys to the treasures of the Heavens and the Earth.

The same deen as before

In verse 13 we are told that the Shariahs (laws and systems) of Nuh and all the prophets after him were based on the same deen and this same deen has been determined for you too and there is no scope for division in this deen. So invite to this deen and remain steadfast and do not follow the desires of the rejectors.

Seeking the rewards of Akhirah

Verse 19 tells that those who seek the reward of akhirah will have an increase in the blessings of akhirah and those who only seek the dunya will have no share in the akhirah.

Love the Prophets relatives

Verse 23 commands the Prophet ﷺ: 'Say to them that I seek no (other) recompense for my preaching of the deen except that you love my relatives. Whoever does good We will increase the beauty of that good deed.' Some mufassireen have taken relatives to mean his Ahl ul Bayt. The subsequent verse mentions the extinguishment of falsehood and the remaining of Truth.

Verse 25 states that Allah ﷻ accepts the repentance of His servants through His great kindness, and He ﷻ forgives sins.

Allah's ﷻ wisdom in rizq

In verse 27 it tells that had Allah ﷻ expanded everyone's livelihood (rizq) they would most certainly have committed transgressions on the Earth, but Allah ﷻ only gives as much livelihood as He ﷻ wishes based on his hikmah (wisdom). Verily He ﷻ is aware of His servant's condition and after they despair it is He ﷻ who sends down rain and spreads mercy.

Verse 33 denotes the mountain-like ships sailing through the seas as one of His signs.

Attributes of the believer

From verse 36 it tells: whatever you have been given is for the benefit of this dunya's life, and whatever is with Allah ﷻ is far better for the believers and will remain for longer. They (the believers) trust Allah ﷻ, refrain from major sins and shameless acts and forgive in times of anger. They accept Allah's ﷻ command and establish the prayers. Further on it states that the matters of the Muslims are determined through consultation and the response to evil is similar evil (that is what justice demands) but whoever forgives (his wrong-doer) his reward is the responsibility of Allah's ﷻ kindness.

Patience and forgiveness

It is said in verse 41 that there is no penalty (accountability) upon whoever takes revenge for a crime. The penalty should be for those who oppress others and spread discord on the Earth. It also states that patience and forgiving is from the elevated acts.

Allah's ﷻ reign

Verse 49 informs that the reign of the Heavens and the Earth is only for Allah ﷻ, He ﷻ can create whatever He ﷻ wants and can give daughters to whoever He ﷻ wishes and sons to whoever He ﷻ desires and keep barren whoever He ﷻ wants. Undoubtedly, He ﷻ is the most Knowledgeable, the most Powerful.

Speaking to Allah ﷻ

It further states that it is not for any human to speak to Allah ﷻ except that He ﷻ sends a *wahi* or speaks to him from behind a veil, or that He ﷻ sends an angel to give a *wahi* with His permission.

All this means that the wahi is the only way to converse with Allah ﷻ - whether Allah ﷻ speaks with the servant face to face and in sight, as mentioned in the hadith of the mi'rāj, or that the Speech be heard but He ﷻ be unseen, as Allah ﷻ spoke to Syeduna Musa ؑ.

The Qur'ān is a wahi (revelation)

It further states: and on Our command in this way We revealed the Ruh (i.e. the Qur'ān) to you, before this you did not know, by yourself, what the book was or what imān was,[1] but We made this book a noor, through which We guide whichever of Our servants We wish, and undoubtedly you guide towards the straight path. It means that the Qur'ān comes from the *wahi* of Allah ﷻ and not from reasoning or intellect.

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[1] The ulema have stated this refers to the fact that the Book and imān cannot be understood solely through one's senses and intellect but require knowledge from Allah. However, prior to the revelation prophets are bestowed wisdom and insight which prevents them from polytheism and other wrongful acts. Imam Qurtubi states 'The correct view is even before prophethood they **are not** ignorant of Allah and His attributes, or that they have any doubts about them. Numerous ahadith and narrations prove that prophets are free from these faults ever since their childhoods, and their upbringing is not just upon Tawheed and imān, but the rays of marifa shine upon them' The Imān further states 'Thus the correct interpretation of this verse is that if it was not for Our blessing you would not be able to fathom what the Book was or what imān was without our bestowment.' (Tafseer Qurtubi)

Surah Zukhruf

This is a Makki surah and the 63rd to be revealed. The word Zukhruf has been mentioned in its 35th verse and has been named after that.

In this surah *shirk* (polytheism) has been rebutted, calling the angels Allah's ﷻ daughters condemned and with various signs Tawheed proven.

The beginning of the surah reveals that the rejectors of every era mocked their prophets and it is for this reason We destroyed some very powerful nations.

Verse 11 proves life after death from rain bringing dead land to life.

The dua for a journey

Verses 12 to 14 mention the making of pairs of everything, and when boarding or travelling upon an animal or boat to recite this dua 'Glorified is the One who placed this conveyance under our control, we were not able to control it ourselves, and verily we are to return to our Lord.'

Angels are not Allah's ﷻ daughters

The disbelievers would call the angels Allah's ﷻ daughters (verse 19) even though they (angels) are Allah's ﷻ servants. Allah ﷻ asks 'Were these people present when they (angels) were born?' Verse 16 consequently says about the disbelievers 'Did He create daughters for Himself and make sons specific for you?! Even though when one of them is given the good news about what they attribute to Allah ﷻ (i.e. daughters) their faces darken and fume in anger?'

Verse 26 mentions Ibrahim complying with the creed of Tawheed and maintaining this creed amongst his offspring.

Allah ﷻ decides who is a prophet

Verse 31 refers to the Kuffār of Makkah's criticism of the Qur'ān not being revealed to one of the grand people of Makkah or Taif (such as Waleed bin Mugeera or Abu Mas'ud Thaqafi). Allah ﷻ asks if these people are apportioning your Lord's mercy?! (i.e. it is Allah's ﷻ decision who He ﷻ makes a prophet).

Why some are given more than others

It says We have distributed their (means to) livelihood in this worldly life and We gave some people much more than others so that they may be of service to one another and your Lord's mercy is much better than this wealth they accumulate.

In mentioning the spuriousness of the life of this world it says that if there wasn't the fear of people descending into kufr We would have built for them, from silver or even gold, the roofs, stairs, doors and beds of all their houses and all of these things are the goods of the dunya whilst with your Lord is the akhirah (and its blessings) for the pious.

Neglecting Allah's ﷻ Dhikr

It further states that whoever becomes blind (through neglect) of the Most Merciful's remembrance, We appoint the devil over him so he is his companion.

From verse 46 is mention of Musa's ؑ invitation and Firawn's rejection, arrogance, transgression and drowning, and making him an example for others.

Syeduna Isa ؑ is a favoured servant of Allah ﷻ

When the Prophet ﷺ recited the verse 'O polytheists, you and your gods are the fuel of Hell' the Quraysh said 'Syeduna Isa has also been worshipped!' so in verse 59 Allah ﷻ states that Syeduna Isa ؑ is a servant of Allah ﷻ whom Allah ﷻ favoured and made a sign of His power (qudrah) for the Bani Israil. In Surah Anbiya it states that those who have already been determined to receive a good reward from Us will be kept away from Hell. Syeduna Isa ؑ had also said 'Verily Allah is my Lord, and your Lord, so worship Him.'

Friends will become enemies

Verse 67 tells that the rejectors who promise friendship in this dunya will (that day) become enemies of one another i.e. they will become star witnesses against each other.

However the ties of friendship between believers will continue into Qiyāmah! They will be given the good news that they are now free from all kinds of fear and regret, so should enter Paradise happily and joyfully with their wives. Gold utensils filled with their favourite beautiful food and drink will orbit around them and they will be told that this is Jannah, and you have become its owners!

Verse 77 reveals that in despair of the punishment the disbelievers will call out to the gatekeepers of Hell 'O Mālik, your Lord should finish us off.' They will respond 'You are to stay here forever.'

Allah ﷻ has no offspring

Verse 81 orders to say that if the Merciful had a son then I would be the first to worship him, but Allah ﷻ is pure from these defects. At the end the Prophet ﷺ is ordered to overlook and supplicate for their safekeeping (the disbelievers).[2]

Surah Ad Dukhān

This is a Makki Surah and the 64th to be revealed. The word Dukhān appears in one of its verses and the surah has been named Dukhān.

Middle night of Sha'bān

At the beginning of this surah is mention of Layla Mubāraka (the blessed night). Most mufassireen have taken this to mean Lail atul Qadr, however based on the narration of Syeduna Ikrima some mufassireen have taken it to mean the 15th night of Sha'bān. On this night the angels are delegated (to implement) the pre destined matters.

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[2] Overlook or turn away from them and do not quarrel, instead supplicate for their guidance and safety

Verse 7 mentions Allah's ﷻ attributes including His Lordship and Divinity.

All worldly luxuries will be left behind

From verse 25, against the background of the Bani Israil's salvation and Firawn's drowning, it asks 'How many gardens, springs, blooming fields, grand palaces and blessings were they enjoying, they left them all behind, it happened just like that and We let others inherit all those things The Heavens nor the Earth cried over their destruction, and nor were they given any time'. In this is a lesson for all those people who have made this dunya's luxury and enjoyment their life's objective, (because) one day it will all be left behind.

In verse 38 it says that We did not create the Heavens and the Earth and everything in them for fun. It then states that the day of reckoning has been determined for all of them.

The food of Hell

The end of the surah tells that the food of the people of Hell will be the Zaqoom tree, which will roar in their tummies like melted copper just like boiling water roars. They will be dragged into the centre of Hell and boiling water will be poured over their heads, and this will be a form of punishment.

Blessings of Paradise

Then there is mention of the great blessings of Paradise for the pious; they will be in a place of peace, amongst gardens and springs, wearing both fine and thick silk clothing whilst seated (honourably) before one another.

Surah al Jāthiya

This is a Makki surah and the 65th in terms of revelation. It is named after the word Jāthiya which is mentioned in its 28th verse, and describes being fallen to one's knees

This surah invites to believe in Allah's ﷻ Tawheed, to confirm the Prophet's ﷺ messengership and to accept the Qur'ān as Allah's ﷻ word. It evidences the establishing of qiyāmah and life after death aswell as the refuting those who reject the accountability and reward and punishment.

The pious and sinners are not equal

At the beginning of this surah is mention of the signs of Allah's ﷻ Power and Majesty. This subject has been mentioned repeatedly in the Qur'ān. Verse 7 onwards states that there is destruction for every sinful slanderer who even after hearing Allah's ﷻ verses remains obstinate upon Kufr.

The disbelievers of the Quraysh would claim that whoever was most prosperous and powerful in the dunya would also be prosperous and powerful in akhirah. In verse 21 Allah ﷻ rejects this stating that the lives and deaths of open sinners and pious believers are not equal.

Making your desires your god

Verse 23 asks if you have seen the person who has who has made his desires his god, and despite knowledge has been misled. Allah ﷻ has placed a seal over his heart and ears and cast a veil over his eyes, so who except Allah ﷻ can give him guidance?! So do you not accept counsel? i.e. if on one hand there is Allah ﷻ and His messenger's command and on the other hand are his own desires and wishes, and he overlooks Allah ﷻ and His messenger's command to follow his desires and wishes then despite reciting the kalima (of faith) he has in fact made his nafs (self) his god.

'There is no after life'

After this the belief of the rejectors is mentioned which has been the ideology of every atheist of every era, that all there is is the life of this dunya, and death is nothing, and only time ends us, i.e. they reject the creator and everything ends with death, so enjoy whatever luxuries you can. The Qur'ān states that the One Who created the first time will bring back to life again, and following that will be accountability in Allah's ﷻ court, which no one will escape. Further on it states that those who reject Qiyāmah in this dunya, on that day Allah's ﷻ mercy will overlook them and their station will be Hell and they will have no helper.

Part 26

Surah Ahqāf

This is a Makki surah and the 66th to be revealed. Its 21st verse mentions a locality called Ahqāf and this surah has been named after that.

This surah mentions all those topics that are the main focus of Makki surahs.

At the beginning of this surah the veracity of the Majestic Qur'ān has been mentioned.

Verse 5 mentions the inability of the disbeliever's false gods to answer them, aswell as being unaware of the disbelievers calling out to them.

Verse 14 mentions the blessings of Jannah for those who believe in Allah ﷻ and remain steadfast.

Be good to parents

From verse 15 is the emphasised command to be good to parents and mention of the countless difficulties the mother endures during pregnancy and childbirth. It also states that the term of pregnancy and breastfeeding totals 30 months. As the suckling period mentioned in ahadith is two years, the jurists have deemed the minimum possible term of pregnancy as six months.

Pious offspring supplicates to Allah ﷻ

The Qur'ān then reveals that pious offspring, after reaching maturity, seeks ability from Allah ﷻ to be grateful for His blessings upon it and its parents, and also supplicates for the ability to undertake the deeds most pleasing to Him, and to also correct its own offspring, and to repent before Him and be from the obedient.

The reward for the obedient

Allah ﷻ then says about His servants that are faithful to Him and obedient to their parents that We have accepted their good deeds and overlooked their errors, they are from the people of Jannah and this is Allah's ﷻ true promise. The beginning of the verse mentions being good to both parents, but by mentioning the sacrifices of the mother more it draws attention to her greater rights, and the Prophet ﷺ further reinforced this in the ahadith.

Verse 17 mentions the bad outcome of the one who is disobedient to parents, remains firm on ignorance and rejects akhirah.

Verse 20 mentions that the day when the disbelievers will be thrown into Hell (it will be said to them): you have had your delights in the dunya and enjoyed them, so today you will have a humiliating punishment. Some people from this seek to prove that believers are not allowed to enjoy the delights of this world, but this is not correct because this verse was revealed about the disbelievers and it condemns the disbelievers, not the believers.

The destruction of the Ād nation

From verse 21 is mention of Syeduna Hud's عليه السلام invitation of tawheed to the Ād nation, their obstinance upon kufr, their demanding of punishment, Allah's ﷻ punishment upon them in the form of a heavy storm and their destruction.

The Jinn hearing the Qur'ān

From verse 29 is mention of the Jinn attending the Prophet's ﷺ court. A group of Jinn passed by the Prophet ﷺ and heard the Qur'ān and on returning to their nation announced that they had heard the heavenly book that has been revealed after Syeduna Musa عليه السلام and which confirms the earlier Heavenly books. Those Jinn told their nation to accept the invitation of the one calling to Allah ﷻ and to believe in him, for Allah ﷻ will then forgive your sins and save you from painful punishment. However the one who rejects the invitation of the caller to Allah ﷻ will have no sanctuary on the Earth from Allah's ﷻ grasp.

At the end of the surah it encourages the Prophet ﷺ to remain patient like the resolute prophets.

Surah Muhammad

This is a Madani surah and the 96th to be revealed. The Prophet's ﷺ blessed and honourable name is mentioned in its 2nd verse and so has been named Muhammad.

This surah contains the encouragement to Jihād, glad tidings for the mujāhideen, mentions the traits and plots of the hypocrites and alerts the believers to them.

Wasted deeds

The beginning of this surah states that the deeds of the disbelievers are wasted, whilst the deeds of the believers are accepted and their sins forgiven.

Prisoners of War

By the time of the Battle of Badr detailed Islamic rules of war had not yet been revealed and nor had any guidance been given on how to deal with prisoners of war. Verse 4 of this surah states that when the battle has ended and the Muslims have become victorious, the prisoners of war should be dealt with in one of three ways:

1. They should be imprisoned so they can no longer harm the Muslims, or
2. If there is hope of them reforming they should be freed as a form of kindness, or
3. They should be released in return for fidya (penalty).

Blessings for the pious

From verse 15 is mention of the blessings of Jannah for the people of piety; the water of its rivers will be so clear and fresh that it will never stale or change, there will be rivers like milk whose taste will never change, rivers of pure liquor full of taste and rivers of pure and clear honey. In addition, all kinds of fruits will be available to them and they will be forgiven by their Lord. Then addressing the human's sound intellect Allah ﷻ asks 'Should these meritorious people be followed or should those who will live in Hell forever be followed who will be given water boiled in Hellfire to drink, that will tear apart their intestines?!'

Cowardice of the hypocrites

Verse 20 mentions the cowardly attitude of the hypocrites after Jihād was commanded and states that had they stayed true to Allah ﷻ after the clear commandment of Jihād it would have been better for them.

In verse 24 Allah ﷻ asks why despite such clear proofs the people do not take the Qur'ān seriously, are their hearts locked (or sealed)?!

Expulsion of the hypocrites

Verse 29 states that those people who have the sickness (of hypocrisy) in their hearts believe that Allah ﷻ will not disclose the fitna that is in their hearts. Syeduna Anas narrates that after this verse was revealed no hypocrite remained hidden from the Prophet ﷺ and on one occasion the Prophet ﷺ called them out by name and expelled them from the masjid.

Victory is for the Muslims

From verse 35 the Muslims are told not to lose courage and not to invite the kuffār to a reconciliation, (because) victory is only for you, Allah's ﷻ help and support is with you and He ﷻ will in no way let your deeds go to waste.

Punishment for stinginess

It further states that whoever shows stinginess in response to the invitation to spend in Allah's ﷻ path will be punished for that stinginess. Allah ﷻ is without want and Rich, so if He ﷻ wants He ﷻ can replace those who turn their backs on the deen with another nation, who will not turn away from the deen like them.

Surah Al Fath

This is a Madani Surah and the 112th to be revelaed. Its name Al Fath is taken from its first verse. This surah mentions the glad tiding of the conquest of Makkah, the Baya of Ridwān, the honouring and venerating of the Prophet ﷺ, the conditions of the hypocrites and the virtuous attributes of the companions.

The beginning of this surah declares the Hudaybia agreement as a clear victory.

Honour and Revere the Messenger

From verse 8 Allah ﷻ mentions the qualities of the Prophet ﷺ; that We sent you as a witness, a giver of the glad tidings of Jannah and a warner of the punishment. It also commands honouring and revering the Messenger of Allah ﷻ.

His hand is Allah's ﷻ Hand

In verse 10 whilst mentioning the Baya of Ridwān Allah ﷻ declares the Prophet's ﷺ hand as His Hand. Consequently baya upon his hand is baya to Allah ﷻ.

They say what they do not mean

From verse 11, whilst revealing to the Prophet ﷺ the true state of those who stay behind from Jihād, it says that they will make excuses for not participating in jihad – being occupied with their wealth and families – and seek forgiveness. Allah ﷻ states that they say things from their mouths which are not in their hearts.

Verse 17 mentions the command to obey Allah ﷻ and the Messenger and gives exception to the ill and disabled from participating in Jihād.

Allah ﷻ is pleased with the companions

From verse 18 Allah ﷻ gives the loyal companions, who at Hudaybia pledged (gave baya) their devotion and willingness to lay down their lives upon the Prophet's ﷺ hand, an unequivocal confirmation of His pleasure. So whoever Allah ﷻ is pleased with, his honesty, sincerity and unpretentiousness is above all kinds of suspicion. Having any ill feeling about them in the heart is in effect rejecting Allah's ﷻ declared confirmation of pleasure (with them).

The dream will come true

The Prophet ﷺ had said to the companions that in a dream he had seen them entering the Bait ullah without any fear or danger. However when according to the Hubaybia treaty they had to exit their ihrām without performing Umrah the companions felt pain, and they mentioned their hearts anguish. Allah ﷻ said 'Certainly Allah has made the True dream of His Messenger come true. One day you will certainly enter Masjid al-harām, if Allah wills, safely, with your heads shaved or shortened, without any fear.' Allah ﷻ then gave news of a victory soon.

The last verse of this surah mentions the attributes of the Prophet's ﷺ companions which are mentioned in the Towrāt and Injil; they are stern with the disbelievers. kind and compassionate to one another, and when you see them you will find them busy in prayer. They remain in search of Allah's ﷻ bounty and pleasure and their foreheads are illuminated with the markings of sajdahs.

The mufassireen have said that this verse also indicates towards the ordering of the Khilāfa Rāshida (Rightful caliphate).

Surah al Hujarāt

This is a Madani surah and the 108th to be revealed. The word Hujarāt is mentioned in its fourth verse and has been named as that. This surah mentions respecting the Prophet's ﷺ court and the steps needed for a better society.

Do not raise your voice above the Prophet's ﷺ

At the beginning of Surah Hujarāt Allah ﷻ mentions the etiquettes of the Prophet's ﷺ court, that even raising one's voice above the Prophet's ﷺ voice is against adab (etiquette / decorum). Speaking to him in a raised voice is such bad adab that all one's good could be destroyed because of it. Good news of forgiveness and great reward is given for the people of adab.

Verse 6 prohibits confirming important news without investigation and inspection and acting upon it without confirmation.

Reconcile the Muslims

Verse 9 commands the just and fair reconciliation between groups of warring Muslims. It also mentions fighting those who revolt against Allah's ﷻ command until they return to it and mentions the brotherhood between Muslims.

Social etiquettes

The second rukuh (passage) of this chapter teaches manners, specifically that Muslim men and women should not make fun of another, not find faults in one another, not call each other with bad names, not think bad of one another, not seek out one another's secret matters and not backbite one another.

The evil of backbiting

Backbiting is then termed such a grave sin that it is likened to eating the flesh of one's dead brother.

Tribes / clans are not for pride

It also tells that the origin of all humans is the same, everyone is Syeduna Adam's عليه السلام offspring and tribes and clans are not for pride but for recognition, and the criteria for honour and respect is taqwa (piety). It then defines true imān and perfect imān, that after bringing faith a person should not feel he has done Allah ﷻ any favours but rather it is Allah's ﷻ favour upon him that He ﷻ favoured him with the blessing of imān.

Surah Qāf

This is a Makki surah and the 34th to be revealed. Its first verse contains the word Qāf and for this reason has been named Qāf.

In this surah rising after death is proven with evidence, and there are also proofs of Allah's ﷻ tawheed and the Prophet's ﷺ messengership.

The beginning of this surah mentions the amazement of the disbelievers when they will come alive after death.

Allah's ﷻ power

This surah mentions once again the signs of Allah's ﷻ power: i.e. the height of the Sky and decorating it with the Sun, Moon and stars, there being no crack in it, the expansiveness of the Earth and pitching of tall and mighty mountains like anchors in it, the showering of rain from the Sky, and growing all kinds of fruit and vegetation and orchards from it, the bringing to life barren land etc etc.

In proving life after death in verse 15 it asks whether We (would) have become tired after creating the first time?! (No), rather it is them who are in doubts about them being created anew.

Allah ﷻ is so close to you

Verse 16 tells that Allah ﷻ is the human's creator, He ﷻ is closer to them than their jugular vein, and let alone the apparent actions He ﷻ even knows the thoughts and intentions that arise in their hearts and minds, i.e. nothing is hidden from Him, and every word they utter is recorded.

Dua when losing sight

About verse 22 of this surah some of the people of knowledge have said that if someone is losing their sight then by reciting it and blowing (perform dham) with it Allah ﷻ restores sight.

Hell is hungry for more!

Verse 30 tells how wide Jahannum is and how hungry it is. On the day of judgement Allah ﷻ will ask it 'Is your belly now full?' It will respond 'Is there any more?!'

Perform Allah's ﷻ praise and eulogy

Verse 39 stresses that Allah's ﷻ Hamd and tasbeeh should be performed before sunrise and before sunset, and in some part of the night and after the prayers.

The final verses mention proofs for the Accountability.

Surah Az Zāriyāt

This is a Makki surah and the 67th in terms of revelation. The word Az Zāriyāt is mentioned in its first verse and it has been named after that.

At the beginning of this surah an oath is taken by the wind, ships and angels to prove that the promise of Qiyāmah is a true one.

Attributes of the pious

From verse 15, after mentioning the rewards in akhirah for the people of taqwa (piety), it describes their attributes; that they sleep little at night and seek forgiveness in its latter part. It also says about those whom Allah ﷻ has given wealth, there is a right in their wealth for the seeker, aswell as those who don't have any wealth.

Litany for increased rizq

Verse 58 states that undoubtedly it is Allah ﷻ who is the greatest provider, and the most powerful. Some people of knowledge prescribe this verse for expansive rizq (livelihood)

The end of the surah mentions angels coming to Syeduna Ibrahim ؑ in human form and him hosting them. It also mentions his fear resulting from his human nature when they refused to eat the food. It then mentions the glad tiding given to Ibrahim ؑ and Sāra during old age of (the birth of) Syeduna Isāc ؑ.

Juz 27

The beginning of this part states that when Syeduna Ibrahim عليه السلام realised the strangers who came were not in fact human but angels in the human guise Ibrahim عليه السلام asked what their purpose was. They revealed 'We have been sent to drop baked clay stones over a nation of criminals. These stones are guided by your Lord towards those who transgress the limits.' The guided missiles which science achieved after a very long time, the Qur'ān had described long ago! They also said that they would safely evacuate all the pious believers from the settlement and there is only one Muslim household there, i.e. Syeduna Lut عليه السلام.

After this is mention of Firawn and Musa عليه السلام and the drowning of the Firawnites. There is also mention of the punishment of the nation of Ād and Thamud.

The Universe is expanding

In verse 41 it says that We created the Sky with our Divine Hand and We are the ones (continually) expanding it.

Today astronomers and scientists discover new galaxies and claim that there are still countless galaxies that we do not know, but the Qur'ān had already mentioned the Universe's expansion and the divine system of the higher realms.

Purpose of creation

Verse 56 is that famous verse in which the Lord of universe mentions the purpose of the creation of the human and jinn, i.e. the worship of Allah ﷻ and His ma'rifa (recognition).

Sura At Toor

This is a Makki surah and the 75th in terms of revelation. Its name is taken from the Toor mentioned in its first verse.

No one can evade punishment

It mentions Allah's ﷻ inevitable punishment, that once decided, no one can evade it. On that day the heavens wil tremble and the mountains will travel very quickly.

From verse 21 is mention of Allah's ﷻ blessings and comforts prepared for the people of Jannah and that their offspring, who followed in their footsteps, will also join them there.

Bring forth your evidence

From verse 33, answering those who claimed the Qur'ān was made up, it states that if they are right they should bring text similar to the Qur'ān.

From verse 35 it addresses those who deny Allah's ﷻ power and asks if they had been created without any purpose or are they themselves their own creators, and did they create the Heavens and the Earth, do they control your Lord's treasures of mercy or do they have a ladder which they climb and hear the matters of the higher worlds? If it is so, then present a definitive proof.

Surah An Najam

This was the 23rd surah to be revealed and its name Najam is taken from its first verse.

He ﷺ does not speak on his accord

The polytheists used to claim that (Syeduna) Muhammad had himself made up the Qur'ān, so Allah ﷻ announced that he does not speak from himself, rather he only says what is revealed to him.

He ﷺ saw what he saw

The beginning 18 verses of this surah describe the Prophet's ﷺ elevated station during his Mi'rāj journey when he was blessed with Allah's ﷻ special proximity and Allah ﷻ revealed to His holy servant whatever He ﷻ wished. The Prophet ﷺ viewed His Creator and Master's splendour with the complete presence and certainty of his blessed heart. So Allah ﷻ asks those with doubts and suspicions why they argue with the Prophet ﷺ over what he saw because he did see the Eternal nur's splendour and repeatedly saw it, the 'Jannat ul Māwa' is there[1], and he was viewing His creator's nur with such peace and concentration that his vision neither strained nor deviated.

They made up these gods themselves

From verse 21 is the rejection of the false gods and goddesses of the polytheists and their claims of Allah ﷻ having daughters. Allah ﷻ said that these were just names[2] they and their forefathers had made up, Allah ﷻ had not sent any proofs for them and declared it simply their following of conjectures and personal desires.

Verse 26 mentions intercession, that no one will be able to intercede without Allah's ﷻ permission and agreement.

Good news for the pious

From verse 32 Allah ﷻ said that there is good news for those who commit minor sins but refrain from major sins; their Lord is the extensively forgiving. In another verse on the same subject it says that good deeds erase (minor) sins. It further states that Allah ﷻ is the One who knows you well, knows when you were made from clay and when you were in your mother's womb, so do make claims of your virtues, for Allah ﷻ knows the pious well.

From verse 38 it is said that the burden of a person's sins will not be put upon others. Everyone will receive the complete reward for what they did.

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[1] Known as the garden of contentment. It is said it is where the souls of the martyrs are, or it is the residence of Jibril and the other angels.

[2] Names of their gods they made up

From verse 42 is mention of Allah's ﷻ attribute of kindness and His power of judgement and that ultimately you will all end up before Him. At the end it tells to prostrate to Allah ﷻ and only worship Him.

Surah Al Qamar

Its name is taken from its first verse and was the 37th surah to be revealed.

The splitting of the Moon

At the beginning of this surah it is said 'Qiyāmah has come close and the Moon has been split into two and if they (the disbelievers) see a sign they turn their face saying 'This is the magic that has been happening from old.'

The event of the splitting of the Moon happened around the 8th year of prophethood. The people of Makkah demanded a miracle, so the Prophet ﷺ showed them this miracle and they witnessed one piece of the Moon on either side of Mount Hira. This event is mentioned in Sahih Bukhāri, Muslim, Sunan Abu Dawud, Sunan Bayhaqee and the books of tafseer. Hāfiz Ibn Katheer and other mufassireen denoted these ahadith as mutawātir (unanimous).[3]

The logical evidence for this event is that the Qur'ān clearly announced it yet no one of that era challenged it. The Qur'ān mentions it as a sign of Qiyāmah.

Who will accept this good counsel?

In this surah Allah ﷻ asks four times that We have made the Qur'ān easy to attain good counsel from, so is there any one who will accept this counsel?!

In addition this surah mentions the punishments upon the nations of Ād, Thamud and Firawn, the details of which have already been mentioned.

Verse 49 mentions everything being created with measure.

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[3] A hadith narrated by multiple chains at every point in time. It is thus deemed to be the strongest type of narration as so many different people could never lie.

Everything is written in the scriptures

From verse 52 is mention of everything, big or small, being written in the scriptures, aswell as the gardens and blessings that are for the pious.

Surah Rahmān

This is a Madani surah and the 97th to be revealed. Its name has been taken from its first verse.

Syeduna Ali narrates that the Prophet ﷺ said 'Everything has a bride and the Qur'ān's bride is Surah Rahmān.'

The beginning of this surah states "The Rahmān taught the Qur'ān to His honourable messenger, He ﷻ created the (perfect) human and taught him the bayān (of everything)."

Proof of Allah's ﷻ power

From verse 6 Allah ﷻ presents the unseen control over the Sun and Moon, the greenery spread across the Earth, the trees in a state of prostration and the elevation of the Sky as evidence of His power.

Which blessings will you deny?!

In this surah Allah ﷻ repeatedly mentions the unfathomable blessings emanating from His power, and then 31 times asks His intelligent creation, both Jinn and human "so which of the blessings of your Lord will you deny?!"

From verse 19 is mention of two oceans meeting, yet their water and taste not combining, the extracting of pearls and stones from them and the large ships travelling through them as all evidence of Allah's ﷻ oneness.

Verse 41 states that on the day of judgement the criminals will be recognisable from their appearances.

Everywhere is Allah's ﷻ kingdom

In verse 33 it is said 'O group of jinn and mankind, if you have the power to pass beyond the boundaries of the Heavens and the Earth then pass (go). Wherever you will go you will find it Allah's ﷻ kingdom,' i.e. no matter how much the human travels in search of the higher universe and galaxies he will only witness Allah's ﷻ Majesty and Power there.

The two gardens

From verse 46 is mention of the blessings of two gardens of fresh greenery, in which will be two springs flowing and each fruit will be of two types. The inhabitants of Jannah will be sat on thrones covered in fine and thick silk, where there will be maiden hoors like yaqoot and marjān (rubies and pearls). It then states that there will be another two gardens with two springs flowing like fountains and after mentioning other similar blessings it declares 'the response to ihsān is ihsān.'

Surah Wāqia

Its name is taken from its first verse and was the 46th surah to be revealed.

Three types of people in Qiyāmah

The beginning of this surah states that when qiyāmah arrives there will be an earthquake on the land and the mountains will turn to dust. The people who will then be presented for accountability will be of three types:

1. The 'As'hāb ul Maymana' - the good fortuned people;
2. The 'Sābiqoon al Muqarriboon' - those people who will be foremost (ahead of everyone) in good deeds, and
3. The 'As'hāb ul Mashama' - the misfortunate people of Hell.

Jannah and Hell

Then there is mention once more of the appealing blessings of Jannah and the inhabitants reclining before one another on cushions, sat on thrones studded with gold and pearls. Glasses of pure liquor will encircle them and this delightful liquor will not impact their mind.

After this there is mention of the further blessings for the Ashāb ul Yameen, and then there is mention of the different forms of punishment for the 'As'hāb ul Shimāl (those who disobeyed Allah ﷻ). One of them is that their food will be from zaqoom (cactus tree – its fruit is extremely bitter). They will fill their stomachs with it and top it off with boiling water.

What do you grow?!

In turning attention towards His Power Allah ﷻ states 'Tell us that whatever you cultivate, do you actually grow it or do We?! If We wanted We could destroy it, and then you will be left making up complaints like we have suffered losses and even that we have been deprived!'

From verse 77 is mention of the Qur'ān, that it is on the Loh ul Mahfooz, and only the pure can touch it.

Why don't you stop the dying?!

From verse 83 whilst mentioning the helplessness of the dying person and the people around it when the soul is taken, it asks 'Why do you not return that soul back if you are True?!' i.e. it is only Allah's ﷻ command that is True.

Surah Al Hadeed

The word Hadeed (metal) is mentioned in the 25th verse of this surah and has been named after that. It was the 95th surah to be revealed.

At the beginning of this surah Allah ﷻ once again mentions the signs of His Power.

In verse 7 spending in the path of Allah ﷻ has been encouraged and lauded.

All companions are sincere and faithful

In the Qur'ān Allah ﷻ has mentioned the various ranks of virtue amongst the companions. One group of them are those who brought imān immediately after the announcement of prophethood. Then one milestone was when there were 40 companions, another milestone was the hijrah, i.e those who brought imān before hijrah and those after hijrah. A further milestone was the battle of Badr, Allah ﷻ has announced forgiveness for the people of Badr, whilst one milestone is the Hudaybia agreement, Allah ﷻ confirmed His pleasure with all the companions who were present there, and then one milestone is the conquest of Makkah, which is mentioned in verse ten of this surah. Allah ﷻ says '(O Muslims) None of you can be equal to those who spent (in Allah's ﷻ path) and undertook jihād (against the disbelievers) before the conquest (of Makkah), their rank is very great (compared to those Muslims) who spent (in Allah's ﷻ path) and undertook jihād (against the disbelievers) after (the conquest of Makkah).'

Despite these comparative virtues and rankings no one has the right to reduce the stature of any companion, say untoward things about them or doubt their sincerity and imān. In closing the door to such fitnas Allah ﷻ announced 'And Allah has promised (for all His Prophet's ﷺ companions) a good outcome (i.e. Jannah).'

Believers will have nur

Verse 12 states that on the plains of qiyāmah the believing men and women will have a distinctive rank, before them will be their nur and to their sides will be rays of light and they will be given the glad tiding of Jannah.

In the next verse it states 'The hypocrite men and women will say to the believers 'Look towards us so that we can have some light from your nur' but it will be said to them 'Step back, and search for some nur there,' and then a wall will be put between them in which there will be a door, behind which will be mercy but outside it will be punishment. They will ask (the believers) 'Were we were not with you?!' They will refute 'It is your hypocrisy that has led you to see these days.'

Verse 16 asks if the time not come when the hearts of the believers should become tender for Allah's ﷻ Dhikr and the Truth?

Difference between the dunya and Jannah

Verse 20 mentions the indurability of this dunya's wealth and property and its glitter and décor and says "Run towards your Lord's forgiveness and step forward towards that Jannah whose expanse is like the Heaven and Earth and which has been prepared for those who bring faith upon Allah ﷻ and His messenger." This verse is a rejection of those who diminish Jannah.

Iron is a blessing

It says in verse 25: 'We have sent Our messengers with strong evidences and sent the Book and scales (justice) with them so that people remain on justice, and We sent down iron which is extremely strong and beneficial for people.' The strongest proof of the veracity of this verse is that today all materials of war and defences have iron at their core, and it is also the basis of all new and old buildings.

Strict monastic life is not from Allah ﷻ

From verse 27 it reveals that the followers of Syeduna Isa ﵇ had themselves invented the monastic lifestyle and their purpose was to achieve Allah's ﷻ pleasure, but they did not ease it in the way they should have. We rewarded those of them who had Imān but most of them are fāsiq.

Verse 29 states that the Ahl ul Kitāb have no control over Allah's ﷻ Fadhl (grace), that is only in His Hand, He ﷻ can bless from it whoever He ﷻ wants and He ﷻ is the most Gracious.

Part 28

Surah Al Mujādila

This is a Madani surah and the 105th to be revealed. Its name Mujādila is taken from its first verse.

The background to this surah is a female companion Khola bint Thalba, whose husband, Oas bin Sāmit, established zihār with her. During the jahaliya period zihār made the wife unlawful (harām) for the husband. Khola bint Thalba came to the Prophet ﷺ and said 'I used to be young and attractive but now my youth has declined and I have young children. If I leave them with their father they will be ruined, but I do not have the wealth to look after them.' The Prophet ﷺ remained silent as the command regarding zihār had not yet been revealed, but Khola kept asking the Prophet ﷺ for a solution and also pleaded to Allah ﷻ.

What is Zihār

Zihār is when a man says to his wife 'you are like the back of my mother' or likens his wife to any part of his mother. If a man only says to his wife 'You are my mother or sister' then even though this is disliked it does not necessitate anything, i.e. his wife does not become harām (forbidden) for him.

Allah ﷻ listens to her in the Heavens!

In the beginning verses of this surah Allah ﷻ states '(O Messenger) Allah has heard this woman, who was discussing her husband with you and complaining to Allah. Allah was listening to your conversation, Verily Allah is most Hearing and Seeing.' Consequently Khola became the reason for the revelation of Allah's ﷻ command.

One day Syeduna Umar Farooq was travelling on his conveyance when Khola stopped him and started talking to him. Someone commented 'Ameer ul Momineen, you stopped for such a long time for this old woman?' He replied 'Why would I not listen to her on the Earth when Allah ﷻ heard her plea in the Heavens?!'

The ruling for zihār

After this the Islamic ruling of Zihār was revealed; those who commit zihār with their wives and then wish to revert from it, the compensation before approaching their wife is to free a slave. If they cannot do that the alternative is to fast for two consecutive months, and whoever cannot do that should feed two meals to 60 poor people.

From verse 9 is the prohibition of secrets based on sin. In verse 11 the etiquettes of gatherings are mentioned and the virtue of the people of knowledge.

Not be friends with Allah's ﷻ enemies

In the final verse it is said that the sincere believer cannot be friends with the enemies of Allah ﷻ and His messenger, be they his parents, children, brother, sister or any other relative. It is said "Undoubtedly those who are convinced about Allah and Qiyāmah, you will not find them loving those who have enmity against Allah and His messenger, even if they are their father, son, brother or relative. These are the people in whose hearts Allah has placed imān and helped and will enter into Paradise under which rivers flow. Allah has become pleased with them and they have become pleased with Allah. This is Allah's party and listen, it is Allah's party that will be successful!"

Surah Al Hashr

This is a Madani surah and the 98th to be revealed. It is called Hashr, meaning to gather together, because the Banu Nudayr tribe was gathered together and expelled from Madeenah and exiled to Khaybar and Syria.

The Banu Nudayr's expulsion

Banu Nudayr were resident in a large locality of Madeenah where they were very powerful and based on this arrogance they broke their agreement with the Prophet ﷺ and plotted to murder him. As a result they were expelled from Madeenah and the Muslims took over their houses, lands and goods.

From verse 7 is mention of 'Fay wealth' and where it can be spent i.e. the goods that Muslims obtain without a battle. These goods are waqf (endowments)

The believer's self-sacrifice

Verse 9 was revealed about an event when despite being in need themselves the believers displayed sacrifice and empathy and prioritised fulfilling the needs of others.

Supplicating for others

In verse 10, after mentioning the early Muhājiroon and Ansār as Assābiqoon Al Awwaloon (The First) in a praising way, it states that those who come after them supplicate for the forgiveness of the earlier believers. This verse is the basis of Eesāl us Sawāb (supplicating for reward for others).

Verse 11 mentions the plots, lies and cowardice of the hypocrites. Verse 8 mentions fearing Allah ﷻ and sending something forward for Qiyāmah.

The awe of the Qur'ān

In verse 21 Allah ﷻ mentions the majesty and awe of the Qur'ān "If We had sent the Qur'ān upon the mountain (and We had given it intelligence and awareness) then O human, you will see the mountain stoop (in awe of the Qur'ān) and shatter in fear of Allah."

Allah's ﷻ attributes

The last verses of this surah are those in which Allah's ﷻ numerous attributes have been mentioned together, that only He ﷻ is worthy of worship, knowing all that is apparent and hidden, and is the Rahmān and Raheem.

Then further attributes are listed: al Malik (King); al Quddoos (Extremely Pure); as Salām (safe from any fault or weakness); al Mo'min (giver of sanctuary); al Muhaymin (guardian); al Azeez (extremely powerful); al

Jabbār (Extremely Great); al Mutakabbir (the superior one); Subhān (without any defect at all); al Khāliq; al Bāri (initiator); al Musawwir (giver of shape); al Hakeem (the Most Wise) and stated that all good names are for Him.

Surah Al Mumtahina

This is a Madani surah and mentions the examination given to the believing women migrating from Makkah, and is thus named Al Mumtahina. It was the 92nd surah to be revealed.

Friendship with Allah's ﷻ enemies

In this surah the believers have been forbidden from having friendship with the enemies of Allah ﷻ and Islam. However it said that Allah ﷻ does not stop you dealing with good and justice those who did not fight with you over the religion and did not expel you from your land. On the other hand, those who fought the Muslims over the religion and expelled them, or helped the enemies of Islam in this matter, Allah ﷻ prohibits their friendship and states that the one who is friends with them is a zālim (wrong doer).

Do not return the believers

Verse 10 tells the believers that once you are convinced of the imān of the believing women migrating then do not return them to the disbelievers and states that believing women are not permissible for disbelievers and nor are disbelieving men for Muslim women. It also states that Muslim men should not keep disbelieving women back with them.

The baya of the women

In verse 12 Allah ﷻ says to the Prophet ﷺ that if the believing female companions wish to perform baya on agreed rules and procedures then accept their baya (pledge) and seek forgiveness for them from Allah ﷻ. The rules were: they will not ascribe partners to Allah ﷻ, they will not steal, they will not commit adultery, they will not kill their children (in fear of poverty), they will not baselessly slander and will not disobey you in any good act.

It is mentioned in the ahadith that the Prophet ﷺ would on occasions tell the companions if they wanted to take the baya of the believing women they could.

Surah As Saff

This is a Madani surah and its name is taken from its fourth verse. It was the 108th to be revealed.

Words and actions should be the same

The beginning of this surah prohibits a contradiction between words and actions, and mentions Allah's ﷻ displeasure with the people whose words and acts are different. It further states 'Allah likes those mujāhideen who fight for Him in rows (Saff), like a wall of solid cement.'

Verse 6 states that Syeduna Isa bin Maryam عليه السلام said 'O Bani Israil, I am a messenger of Allah (sent) towards you, I confirm the Towrah book before me, and I give news of that (great) messenger who will come after me, whose name is Ahmad.'

They will never blow out Allah's ﷻ nur

From verse 8 it states that the enemies of the deen wish to extinguish Allah's ﷻ nur (light) with their mouths (by blowing) but Allah ﷻ will complete His nur, no matter how much the disbelievers dislike it!

From verse 9 it tells that Allah ﷻ sent His messenger with guidance and the true Deen so it can prevail over all false deens, no matter how much the Mushrikeen do not like it.

A deal with Allah ﷻ

From verse 10 the Muslims have been encouraged to perform an exchange with Allah ﷻ and are given the glad tiding of great rewards for it. That exchange was to strive in Allah's ﷻ path with their lives and wealth.

At the end of the surah it says: One group of the Bani Israil believed in Syeduna Isa عليه السلام and the other group rejected him, so We helped the believers against their enemies and the believers overcame them.

Surah Al Jumuah

This is a Madani surah and the 106th to be revealed. The Jumuah prayer is mentioned in its 9th verse and has so been named al Jumuah.

The beginning of this surah mentions the purpose of sending the Messenger, i.e. reciting the Divine verses, purifying the intrinsic and teaching the Book and Wisdom.

It also said: Those who were given the Towrah and did not act upon it are like a donkey carrying a load of books on its back.

Desire death if you are true

After this is mention of the Ahl ul Kitāb being asked that if your claim is true that Allah ﷻ forsaked all people and befriended you then hope for death because the lover yearns to meet the beloved as quickly as possible. The Qur'ān then prophesises that because of their unbefitting acts they will never wish for death.

Verse 8 tells not to try to flee from death.

The obligation of Jumuah prayer

In the second rukuh (passage) of this surah the obligation of Jumuah is given; that when the call is made for the Jumuah prayer then leave all activities and run towards it, and cease all your business. Then after praying search out the means to livelihood. It is stated in a hadith that anyone who out of laziness misses three Jumuahs Allah ﷻ will seal his heart, and in another hadith the Prophet ﷺ said whilst upon the pulpit that people should leave the habit of missing the Jumuah or else (because of this disobedience) Allah ﷻ will seal their hearts, and they will become neglectful.

Surah Al Munāfiqoon

This is a Madani surah and the 102nd to be revealed. It is named Al Munāfiqoon because this word is mentioned in its first verse.

Be ever cautious of the hypocrites

The beginning of this surah mentions the hypocrites affirming his ﷺ messengership with their tongues but rejecting it inwardly, their employing false oaths as cover, a seal being put upon their hearts due to their kufr (rejection), them being enemies of Islam and the believers to ever remain cautious of them.

In response to the nonsense of the chief hypocrite verse eight states that honour is only for Allah ﷻ, His messenger and the believers.

Don't neglect the Dhikr and spending

In the second rukuh of this surah Allah ﷻ says to the believers that (love for) wealth and children should not make you neglect Allah's ﷻ dhikr and states that you should spend the wealth We have given in Allah's ﷻ path before death comes over you because everyone on seeing the angel of death will plead for a little more time so he can give sadaqah and become from the good doers. Allah ﷻ states that when the pre-determined time arrives no one will be given even one additional breath.

Surah Tagābun

This is a Madani surah and the 107th to be revealed. The word Tagābun is mentioned in the ninth verse and this surah has been named after that.

At the beginning of this surah, after glorifying Allah ﷻ, it mentions His kingdom, praise, power, creativity, shaping and knowing the apparent and the hidden, aswell as the secrets of the hearts.

Verse 9 describes Qiyāmah as the Kuffār's day of loss and entering into Hell whilst it will be the day of the pious believer's entrance into Jannah.

Success in the next life

Verse 16 declares those fearing Allah ﷻ, listening, obeying and spending in His path and refraining from miserliness as being successful in the next life.

Family could distant you from the deen

In verse 14 the believers are told 'some from your wives and offspring are your enemies, so be aware of them,' i.e. the love of the family sometimes overwhelms and in fulfilling their permissible and impermissible demands and desires the human becomes distant from the deen and refrains from Jihād.

Surah At Talāq

This is a Madani surah. The first verse mentions the divorce (talāq) and the idda (waiting period) after talāq and so the surah has been named At Talāq. This was the 96th surah to be revealed.

The different lengths of idda

At the beginning of the surah it states that when you divorce your wives divorce them (in the clean time before the beginning of) their idda period i.e. it is important to be able to calculate and complete the idda period after the talāq.

The Qur'ān has mentioned various scenarios of the idda, which are:

1) The idda of the woman that has menses is three menses cycles and the divorce should be given in a clean cycle in which the husband did not approach the wife.
2) The woman who does not have menses her idda is three months. The Qur'ān has referred to such a woman as A'isa.
3) If a pregnant woman is divorced her idda ends the moment she gives birth, no matter how long or short the idda was.
4) A woman who was married but did not live with the husband nor had and privacy *(khalwa)* with him has no idda term. She will exit the marriage immediately after the divorce and be free to marry anyone she wishes.
5) The woman whose husband dies her idda will be 4 months and 10 days. The idda after death is necessary in every situation, whether she lived with the husband or not. If a pregnant woman's husband dies she will have to compete the idda of a pregnant woman, whether it is lesser or greater than 4 months and 10 days.

Retracting a divorce

The Qur'ān has also stated that in the case of Talāq raj'ee, it can be retracted with goodness i.e. a good intention, before the idda is complete, or as per custom separate her and in the case of rajoo (retraction) appoint two witnesses. This is not a compulsory condition but is good practice. The Qur'ān has also ordered that during the idda period the divorced woman should be given appropriate sustenance (food and abode) and should not be troubled, and if she is pregnant then provide for her until childbirth. If she agrees to also wean and bring up the child then give her recompense for that. All these provisions will be in accordance with the man's ability - so the poor person should do so according to his ability.

Surah Tahreem

This is a Madani surah and the 105th to be revealed. This surah is called Tahreem because the Prophet ﷺ had made honey harām upon himself and this is mentioned in the first verse.

The beginning of this surah states that for some reasons the Prophet ﷺ had taken an oath not to eat honey. Allah ﷻ said to pay a kaffāra and end the oath.

The dutiful wives of the Prophet ﷺ

In alerting the Prophet's ﷺ wives it states that if the Prophet ﷺ was to divorce you Allah ﷻ would soon give him better wives than you, who will be dutiful, believing, compliant, repenting, worshipping and fasting, both widowed and spinster.

It is evident that the Prophet ﷺ did not divorce them, which means that the blessed wives - the mothers of the believers - kept the Prophet ﷺ pleased with both their hearts and lives.

Save yourselves and your families

In verse 6 the Muslims are ordered to save themselves and their families from the fire that will be fuelled by humans and stones. Verse 8 commands sincere repentance and mentions the glad tiding of forgiveness of sins and Jannah for it. Verse 9 gives the command of jihād against the warring disbelievers.

Verse 10 mentions the wives of Syeduna Nuh and Syeduna Lut عليهما السلام, that because of their kufr their relation with a prophet was of no benefit. The subsequent verses mention Āsiya, the wife of Firawn, that as a result of her imān her relation with a Kāfir did not harm her. After this Syeda Maryam's purity and devotion is mentioned.

The example Syeda Āsiya

At the end of the surah believing woman are notified through the mention of Syeda Āsiya, wife of Firawn, that if in the path of truth they have to endure hardships they should learn from Syeda Āsiya.

Similarly there is confirmation of Syeda Maryam's chastity, obedience and confirming the rules of Shariah. The Prophet ﷺ said 'There are many perfect men but only four perfect women; Āsiya bint Mazāhim, the wife of Firawn; Maryam bint Imran; Khadija bint Khuwaylid and Fatima bint Muhammad. Whilst the virtue of Aisha over the women is like the virtue of Tharid[1] over all other foods.' (Sunan Tirmidhi)

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[1] Tharid is described as a dish made of barley bread sopped in a meat soup/stew/broth.

Part 29

Surah Mulk

This is a Makki surah and the 76th to be revealed. The word Mulk is mentioned in its first verse and has thus been named Surah al Mulk.

The blessed ahadith mention great blessings of Surah Mulk. It has also been called Al Munjiya (giver of salvation) and Al Wāqiya (giver of protection), (because) the recitation of this surah reduces the punishment of the grave and brings salvation.

At the start of this surah Allah ﷻ mentions the wisdom behind death and life; its purpose being to test the humans, to see who will have the best scale of deeds.

The perfection of Allah's ﷻ power

In the subsequent verses, by denoting the creation of the seven heavens a sign of His power, it states that you will not see any defect or fault in Allah's ﷻ creation. So look again! Do you see any crack in it?! Look again and again (to search for any fault or flaw in Allah's ﷻ creation) and your eye will tire and return in failure. Allah ﷻ has described the countless stars under the first heaven as lamps (light bulbs).

They will confess to their crimes

Verse 8 mentions the conversation that will take place between disbelievers and the gatekeepers of Hell, the disbelievers confessing to their crimes and the punishment of Hell. On the other hand, there is forgiveness and great reward for the believers.

Allah's ﷻ blessings and power

In verse 19 Allah ﷻ said 'Have they seen the birds above them (sometimes) with their wings spread and (sometimes) with their wings folded? No one can stop (their flying) except the Rahmān (Most merciful).'

Verse 20 mentions Allah ﷻ helping and giving rizq (livelihood).

In verse 23 it states that Allah ﷻ is the One Who created you, and gave you the ability to hear, see and understand, (but) few are grateful for Allah's ﷻ blessings.

In the final verse it says 'Say, if in the morning your water seeped into the ground who would bring running water to you?!'

Surah Al Qalam

This is a Makki surah and the second surah to be revealed. The word al Qalam's mention in the opening verse is the reason for its name.

Allah ﷻ defends His beloved

At the beginning of this surah Allah ﷻ takes an oath by the Pen and the writings of the destiny scribers to defend His honourable messenger that he is not insane, to confirm there is never ending reward for him and that he holds the highest order of character. Soon you will see and they[1] too will see who is insane.

Normally the accused defends himself, but Allah ﷻ blessed the Prophet ﷺ with the honour that whatever accusations the disbelievers made against him, Allah ﷻ refuted them through the verses of the Qur'ān.

The Prophet's ﷺ great character

Verse 4 mentions the greatness of the Prophet's ﷺ character. This greatness is not based on the creation's criteria but is according to the Creator's criteria. In Arabic the term 'Alā' is used to signify something on a high position. This reveals that the Prophet's ﷺ character is not assessed against the prevailing criteria, rather whatever character becomes part of his person it will become known as great.

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[1] Could refer to the disbelievers who said this or all the people in general will see this

From verse 8 Allah ﷻ said to the Prophet ﷺ that the disbelievers want you to be overtly lenient with them with regards the religion, so that they too can be lenient in response, but this cannot happen, there can be no compromise on the truth.

Evil traits of the Prophet's ﷺ enemy

Then nine vile traits of an enemy of the Prophet ﷺ are listed (according to the mufassireen it was Waleed bin Mugeera). This shows just how disliked to Allah ﷻ is the one who pains the Prophet ﷺ.

The regret of the farmers

From verse 17 is mention of those orchard growers who did not say Inshā Allah upon their plans to harvest their fruit and remained aloof from Allah's ﷻ Tasbeeh. They had also intended not to give the poor their share, so Allah ﷻ destroyed their orchard. Then there is mention of their regret and them reverting back to Allah ﷻ.

As regards the last verse of this surah, the ulema have written that reciting it and performing dham with it alleviates the evil eye.

Surah Al Hāqa

This is a Makki surah and the 77th to be revealed. It begins with the question about al Hāqa and has thus been named after it.

The beginning of this surah mentions the truth and certainty of Qiyāmah. Then there is mention of the punishment sent down upon the nations of Thamud, Ād and Firawn. These topics have been mentioned before in many places of the Qur'ān.

Spectacles of Qiyāmah

From verse 13 is mention of the trumpet being blown, the land and mountains being raised up and turning into dust with just one strike, the ripping and weakening of the sky and eight angels carrying Allah's ﷻ Arsh.

From verse 19 it is said that receiving the record of deeds in their right hand will be a sign of success for such people, and they will proudly say to others 'Come, read my record of deeds.' Converse to this, whoever will be given the record of deeds in the left hand it will be a sign of their failure, and they will wish that they hadn't been given their record of deeds, and that their whole existence had ended with their death!
These verses also mention the blessings of Jannah for the pious and the punishment in akhirah for the rejectors.

Verse 40 states that the Qur'ān is not the work of any poet or the writings of a soothsayer, it is but Allah's ﷻ speech.

Surah al Ma'ārij

This is a Makki surah. The word Ma'ārij is mentioned in its third verse and that is the reason for its name. It was the 77th surah to be revealed.

Qiyāmah's hardships

At the beginning of this surah is mention once again of the punishment of Qiyāmah and that single day of accountability will be equivalent to 50,000 years. The Sky will become like melted copper, the mountains like coloured combed wool and no one will care for any other. The criminal at that time will hope to give his wife, brother, relatives and all the people as fidya to save himself.

Human's lack of confidence

From verse 19 is mention of the human's lack of confidence, his fretting when trouble strikes and his miserliness when he makes a profit.

This surah mentions the lofty attributes of the people of truth and their reward in akhirah.

Surah Nuh

This is a Makki surah and the 72nd to be revealed. Its first verse mentions Syeduna Nuh ﵇ and has been named after him.

The beginning of this surah mentions Syeduna Nuh ﵇ being sent to his nation and his inviting them to worship Allah ﷻ and leave sin.

Syeduna Nuh ﵇ pleads to Allah ﷻ that he has preached to his nation day and night but their rebellion just keeps increasing and whenever he invites them to the truth they put their fingers in their ears to reject it and in arrogance and obstinacy hide themselves under their clothes. He said to them 'Seek forgiveness from your lord, He ﷻ is the most forgiving, He ﷻ will send down upon you abundant rain and will help you through wealth and sons.'

When after such a long time of preaching Syeduna Nuh ﵇ became despondent he supplicated for their punishment by saying 'O Allah, erase every sign of theirs,' and at the same time sought forgiveness for himself, his parents and the other believing men and women.

Surah Al Jinn

This is a Makki surah, and the 48th to be revealed. A group of Jinn overhearing the Qur'ān is mentioned in its first verse and has so been named Surah Al Jinn.

The Jinn realised something had changed

This surah mentions the fact that the Jinn used to travel to the higher realms to hear news, but now their entry into there has been closed and the guards now block whoever tries to go there and throw balls of fire upon them. The Jinns discussed this and decided to survey the whole earth to find out why this had changed, for something must definitely be different from before.

Syeduna Ibn Abbās narrates that one group of them went towards Tahāma (Makkah) where the Prophet ﷺ in the bazār of Akāz was leading his followers in the morning prayer. When they heard the Qur'ān they said that this is the thing that has become a barrier between us and the Heavens. They returned and told their nation that they had heard a strange book which calls to the path of guidance and we have believed in it and we will never associate any Partners with our Lord, undoubtedly our Lord is great, He ﷻ has neither a wife nor son. They also said that some of us are obedient and some of us are disobedient and the disobedient jinn will be the fuel of Hell.

Jinn are hidden from the eyes

In Arabic all words that have Jeem, Noon and Noon as their root incorporate the meanings of veil and obscurity, and Jinn is in that meaning for they remain hidden from our eyes. A thick garden in which the ground is covered by many trees is known as Jannah. The hidden heart in the chest is known as Janān, the child in the womb is known as Junayn whilst a shield is called a Junnah etc.

Allah ﷻ bestows the unseen to His prophets

In verse 26 it states 'He knows all the ghayb, and He does not inform His ghayb to anyone except those He has favoured, who are (all) His messengers.' This reveals that Allah ﷻ does bestow His ghayb to His prophets.

Surah Al Muzammil

This is a Makki surah and was the third to be revealed. Its name Muzammil is taken from its first verse.

In this surah Allah ﷻ has addressed the Prophet ﷺ in a beloved way with a specific feature by saying 'O the one adorned in a blanket (mantle).'

Stand at night, but a little...

In this surah Allah ﷻ has mentioned the Prophet's ﷺ Qiyām ul layl, and from the Qur'ān's style of expression it becomes known that the Prophet ﷺ would stand in prayer all night so Allah ﷻ said 'Stand at night in the prayer, but a little, half the night or a little less or a little more and recite the Qur'ān slowly.'

Getting up at night is hard but good

It also said 'Getting up at night is very heavy upon the nafs and it keeps the speech straight.' It further says to keep performing the Dhikr of your Lord's name and cut away from everyone and focus on Him.

Verse 17 mentions the terror of Qiyāmah, that it will turn children into old men.

The Tahajjud prayer

In the second rukuh it once again states that your Lord knows that (sometimes) you stand for nearly two-thirds of the night and sometimes half the night and sometimes up to a third and a group of companions also joins you in worship. Allah ﷻ states, with repetition, to recite however much Qur'ān you can easily recite. The Ulema have said that this is about Tahajjud and the Tahajjud prayer was either Fard (obligatory) or wājib (compulsory) upon the Prophet ﷺ.

You will find what you sent forth

At the end it states that whatever you send forward for your betterment, you will find it with Allah ﷻ improved and with greater reward. Keep seeking Allah's ﷻ forgiveness, verily Allah ﷻ is the greatly forgiving and limitlessly merciful.

Surah Al Mudatthir

This is a Makki surah and the fourth to be revealed. In the first verse the Prophet ﷺ has been addressed as 'O Mudatthir' and so this surah has been named as al Mudatthir.

In this surah also Allah ﷻ has addressed His Prophet ﷺ in a beloved way: 'O the one wrapped in a blanket, stand and warn the people of Allah's ﷻ punishment and proclaim your Lord's greatness.'

In verse 39 the As'hāb ul Yameen (people of the right side) have been praised.

Verse 42 states that the people of Hell will be asked the reason for their entry into Hell and they will reply 'we were not those who prayed, we would not feed the destitute, we would remain busy in useless things and we would reject the day of qiyāmah, and then all of a sudden death arrived.' This teaches us that the believers and those seeking Jannah should avoid these habits of the people of Hell.

Surah Al Qiyāmah

This is a Makki surah and its name is taken from its first verse. It was the 31st surah to be revealed.

Allah ﷻ takes an oath and says about the rejectors of akhirah 'Does the human believe that after his death We will not gather together his bones? Why not?! We are even able to recreate the lobes of his fingers just like they were the first time!'

From verse 16 it states '(O messenger), do not move your tongue in the fervour to quickly memorise the divine verses because gathering this Qur'ān and making it flow on your tongue is the responsibility of Our kindness, so after We (i.e our sent angel) have recited it follow what has been recited. Expressing its meaning is our responsibility.' At the end of the surah the situations of akhirah and the spectacle of death are mentioned, aswell as bringing the human back to life just like the first time.

Surah Ad Dahr

There is a discussion over whether this is a Madani or Makki surah, some say it was the 30th surah to be revelaed and some say it was the 98th. It is also known as Surah al Insān. its name is taken from its first verse.

The beginning of this surah states that after giving him guidance Allah ﷻ has tested the human. Verse 3 states that We showed the human the straight path and now it is up to him whether he becomes grateful or ungrateful.

This surah mentions spending in Allah's ﷻ path and describes feeding the destitute, orphans and prisoners as the perfect trait of His Servants. Most verses of this surah mention the blessings of Jannah.

Surah Al Mursalāt

This is a Makki surah. The mention of the word Mursalāt in its first verse is the reason for its name. It was the 33rd surah to be revealed.

The start of this surah mentions the signs of Qiyāmah and repeatedly declares there will be destruction on that day for those who reject Qiyāamah. At the end there is mention once again of the rewards in akhirah and blessings of the hereafter for the people of Taqwa (piety).

Its 15th verse mentions the outcome of the criminals. From verse 29 is mention of the horrors of qiyāmah.

Juz 30

Surah Naba'a

Naba'a refers to news. This is a Makki surah and the 80th to be revealed. The beginning of this surah reveals that the people disagree over the great news and ask one another about it, meaning that some people dispute the establishment of Qiyāmah and its genuineness. Allah ﷻ states that soon Qiyāmah will be established and they will come to know!

Then after mentioning the signs of His power, in Verse 17 He ﷻ states that the timing of the day of reckoning has been determined, and then He ﷻ mentions the signs of Qiyāmah.

After that Allah ﷻ states that Hell is the station of the transgressors in which they will stay for a long time, where they will have nothing to drink except boiling water and the puss from the wounds of its inhabitants. From verse 31 is mention of the rewards for the pious.

Verse 38 mentions Jibril and the angels standing in rows and not having the courage to say anything without His permission. In the last verse its states that the disbeliever will wish "If only I could turn to dust."

Surah An Nāzi'āt

The first word of this surah's first verse is An Nāzi'āt and it has been named as such. It was the 81st surah to be revealed.

It informs that the angels of death extract the souls of the Hell dwellers with severe force, whilst they take the souls of the believers extremely softly. It then mentions the angels, that they are given the task of implementing Allah's ﷻ plans. Then there is mention once again of Qiyāmah.

From verse 15 is mention of the fact that Musa عليه السلام was sent to give Firawn the invitation to truth but Firawn rejected and disobeyed Musa عليه السلام and declared himself the 'High Lord' i.e. claimed to be god. Then Allah ﷻ punished him and made him an example.

The objection the rejectors of life after death make by asking who will bring back to life after death is answered here, after referencing the creation of the Heavens and Earth and everything between them Allah ﷻ asks if it has become more difficult to recreate them or was it actually more difficult creating this great system the first time?

This surah also reveals the station of the rebels is Hell whilst the station of those whose hearts hold the fear of Allah ﷻ and do not follow their desires will be Paradise.

From verse 27 intrinsic and extrinsic evidences are provided for Allah's ﷻ tawheed and Power.

Surah Abasa

This is a Makki surah and the 80th to be revealed. Its name is because of its first word 'Abasa.'

The chiefs of the Quraysh were once in the Prophet's ﷺ court and the Prophet ﷺ was preaching to them when a blind companion, Abdullah bin Umm Maktoom, came and pleaded 'Yā Rasoolallah, Teach me from what Allah has taught you.' The Prophet ﷺ did not appreciate this interruption because it unnecessarily disturbed his obligation of Tableegh (preaching) and although he was correct Allah ﷻ consoled Abdullah bin Maktoom's heart and revealed this blessed surah to show the world that the status and importance down stricken and scorched hearts have in this court is unmatched. As for those who attempt reducing the Prophet's ﷺ lofty status from this surah they do not understand the secret intricacies between the lover and beloved and lack even basic understanding.

The ending of this surah mentions the 'everyone for himself' spectacle of Qiyāmah, that those in the dunya who would give their lives for one another and make extravagant claims of love will avoid each other that day. Every man will try escape his brother, mother, father, wife and son. Allah ﷻ states that everyone will be concerned for themselves, the faces of some of them will be smiling and joyous whilst some will be glum and filled with dust.

Surah Takweer

This is a Makki surah and the 7th to be revealed. Its name is Takweer, which is the *masdar* (verbal noun) of Kuwwirat.

This surah also mentions the signs of Qiyāmah when the blanket of the Sun's light will be wrapped up, the stars will fall, the mountains will be moved, 10 month pregnant she-camels will be abandoned, i.e. this dunya's wealth and property will be deemed worthless then, wild animals will be gathered together, oceans will be boiled, and life will once again be united with the bodies.

Further on it states that the record of deeds will be laid open, Hell will be fired up, Jannah will be brought closer and everyone will come to know what deeds they had sent forth for their akhirah.

Allah ﷻ takes an oath to mention the authenticity of the Qur'ān and the Messengership of Muhammad.

Surah Al Infitār

This is a Makki surah and the 82nd both in terms of order and revelation. Its name is mentioned in its first verse.

This surah mentions more or less the same matters as the previous surahs i.e. the signs of Qiyāmah and its events. It also states that Allah ﷻ has appointed angels to record the deeds of every human, who have been called the Kirāman Kātibeen (honourable writers) and they know whatever a human does. It mentions the good-doers being amongst the blessings and the sinners being in Hell and on the day of qiyāmah no one will come to another's aid and only Allah's ﷻ command will be enforced that day.

Surah al Mutaffifeen

This is a Makki surah and the 86th to be revealed. Tatfeef means measuring or weighing things less than they are. Allah ﷻ states 'There is a severe punishment for those who weigh and measure less; when they buy from others they measure fully but when they give to others they weigh or measure less,' i.e. they commit fraud. It asks do these people not believe in Qiyāmah?!

It also states that the record of deeds of the disbelievers is in the 'Sijjeen' - which is a stamped paper. These people reject Qiyāmah and deem the divine verses as mere stories of the previous nations. Allah ﷻ states that because of their misdemeanours their hearts have become corroded, and in akhirah they will remain deprived of the vision of their Lord.

It further states that the record of deeds of the good doers will be in the 'Illiyyeen', which is also a sealed paper to which Allah's ﷻ close servants are witness. It further states that the good doers will be in the comfort of Jannah's blessings, their faces will be fresh and will be given sealed musk fragrant pure liquor to drink.

Surah An Shiqāq

This is a Makki surah, and the 83rd to be revealed. The first verse contains the word 'An-shaqqat' and this surah's name is derived from that. This surah also mentions the signs and spectacles of qiyāmah, and that those who will be given their record of deeds in their right hand in qiyāmah, their accountability will be very easy and will return to their family overjoyed, whilst those who will be given their record of deeds from behind their backs will want to die, but will be thrown into Hell's raging fire.

From verse 16 Allah ﷻ takes the oath of the twilight, night, and moon to confirm that the day of qiyāmah will be a terrifying experience for the polytheists.

From verse 20 Allah ﷻ condemns the disbelievers for not believing or performing sajdah and warns them of a painful punishment. It also mentions the never-ending reward for the pious believers.

Surah Al Burooj

This is a Makki surah and the 27th to be revealed. In its first verse Allah ﷻ takes the oath of the Sky containing large stars and has thus been named as Burooj.

In this surah Allah ﷻ states that as retaliation for believing in Allah ﷻ, the All Mighty and Praiseworthy, the As'hāb Ukhdood' (people of trenches) were killed by being thrown into a raging fire. The detail of these people of truth is found in the books of tafseer, the disbelievers of their time were forever torturing them in the severest way. It states that Allah's ﷻ grasp is extremely severe, He ﷻ is the one who gives life and will bring back to life a second time, and whatever He ﷻ intends to do He ﷻ does.

From verse 10 is the warning of Hell for those who place believing men and women into tribulations, whilst for the believers are the blessings of Jannah and success.

At the end the Prophet ﷺ and the believers are reassured that today no sign remains of great transgressors like Firawn and Thamud and problems and troubles are only temporary.

Surah At Tāriq

This is a Makki surah and the 36th to be revealed. The word at Tāriq is mentioned in its first verse and has been named after that.

In this surah the human's attention is drawn to its material and mode of creation, and states that on the day when all hidden matters will be revealed no one but Allah ﷻ will be able to help and no one will have any power.

Surah Al Āla

This is a Makki surah and the 8th to be revealed. The word Āla is mentioned in its first verse.

The beginning of this surah mentions Allah's ﷻ perfect ability and loftiness and then orders performing His tasbeeh.

In verse 6 it states that soon We will teach you[1] the Qur'ān and you will not forget it.

At the end of this surah it says that the successful one is the one who purifies his hidden and prays after taking his Lord's name. However you people prioritise the life of the dunya even though the akhirah is the most excellent and everlasting. (and) this very message is undoubtedly in the earlier manuscripts, in the manuscripts of Ibrahim and Musa عليهما السلام

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[1] Referring to the Prophet ﷺ. This was a miracle of the Prophet ﷺ

Surah Al Gāshiya

This is a Makki surah and the 68th to be revealed. The word Gāshiya is mentioned in its first verse and is the reason for its name.

Its beginning mentions the outcome of those facing punishment in akhirah, then there is mention of those good fortuned believers who will be honoured with the blessings of akhirah. It then mentions Allah's ﷻ status of Creator.

From verse 17 Allah's ﷻ tawheed, His power, His wisdom and His knowledge are proven through the creation of the Heavens, camels, mountains and the Earth etc.

At the end there is a reminder that all will return to Allah ﷻ.

Surah Al Fajar

This is a Makki surah and the tenth to be revealed. Its name is taken from the word Al Fajar in its first verse.

At the beginning of this surah Allah ﷻ takes an oath by the dawn, the 10 nights of Dhul Hijjah and the odd and even and states that the disbelievers will definitely be punished.

This surah mentions the nations of Ād, Thamud and Firawn; being proud of their power they transgressed so Allah ﷻ showered upon them devastating punishments.

Whilst cautioning in verse 17 it states that you do not respect the orphan, you do not encourage one another to feed the orphan, you usurp all the wealth you obtain through inheritance and you have unending love for wealth. It then states that in akhirah you will realise the worthlessness of this wealth and you will be remorseful, but this remorse will be of no use.

In the final verse it states that at the time of death the Nafs al Mutma'inna – i.e. the content soul (the one with the highest degree of imān) – will be welcomed with honour and respect.

Surah Al Balad

This is a Makki surah and the 25th to be revealed. The word al balad being mentioned in its first verse is the reason for its name. This surah mentions the Prophet's ﷺ greatness and gravitas because the oath of the town was taken because he was residing in it.

This surah states that We have given the human two eyes to see with, a tongue and two lips to speak with and the awareness of good and evil. Further on, whilst declaring the jihād against the false desires of the nafs and the devil's encouragement as the most difficult hurdles, it tells that the easiest way to pass through this difficult valley is to free someone who is enslaved under great financial pressures, feed a person stricken by hunger, and prioritising the orphan who is a relative or some destitute who has fallen to the ground.

Surah As Shams

This is a Makki surah and the 26th to be revealed. In this surah an oath is taken by the Sun and it has thus been named as As Shams (the Sun).

As an introduction Allah ﷻ has taken an oath at the beginning of this surah of seven things, including the Human's nafs, and says that every human has had the awareness of good and evil inspired in him. So whoever kept his nafs pure became successful and whoever stained his nafs with sins is unsuccessful. At the end it mentions Syeduna Salih's عليه السلام nation cutting the hamstrings of the she-camel and Allah's ﷻ punishment upon them.

Surah Al Layl

This is a Makki Surah and the ninth to be revealed. The term al Layl is mentioned at its beginning and this surah has been named as such.

In this surah Allah ﷻ states that human endeavours continue in two directions, one group spends the wealth Allah ﷻ has given in His path, stays firm upon taqwa and confirms the good statements, so We will make ease for them i.e. the path to Jannah has been made easy for them.

The second group is the one which through miserliness does not spend the wealth Allah ﷻ has given, is intoxicated by great wealth and disregards

Allah ﷻ, it rejects good words so we make the difficult destination, i.e. to Hell, easy for them.

In the final verses it states that the one who will escape Hell is the one who spends wealth in Allah's ﷻ path not because of wishing to repay anyone's favour but for the pleasure of the Most High Lord so that his heart become free from being consumed with miserliness, covetousness and the love of wealth. The mufassireen have stated that these verses were revealed in praise of Syeduna Abu Bakr Siddiq.

Surah Ad Duhā

This is a Makki Surah and the 11th to be revealed. Its name is taken from its first word 'Ad Duhā.' This blessed surah mentions the great rank of the chief of all prophets.

When the disbelievers of the Quraysh said 'Muhammad's lord has left him and is displeased with him.' Allah ﷻ declared 'O honoured messenger, your lord has neither left you nor is He ﷻ displeased with you, your every coming moment will be better than the preceding moment and soon your Lord will give you so much that you will become pleased.'

In translating the seventh verse of this surah many people of knowledge have fallen foul of inferential mistakes. It was not just here, but in many Qur'ānic verses, they did not protect the elevated status of divinity or the rank of prophethood, which resulted in division and discord setting in the Ummah.

This surah forbids being angry with orphans and shouting at those seeking from you. At the end it mentions speaking about Allah's ﷻ blessings.

Surah Inshirāh

This is a Makki surah and the 12th to be revealed. It mentions the expanding of the Prophet's ﷺ chest. One meaning of this is that due to the taunts and reproaches of the disbelievers and their hurtful words the Prophet's ﷺ chest would become tight so Allah ﷻ expanded it i.e. he was blessed with forbearance and steadfastness. Alternatively, the expanding of the chest means the opening of the chest, whose details are mentioned in the ahadith.

In this surah there is a verse about an extraordinary divine bestowment - the elevation of the Prophet's ﷺ rank – Allah ﷻ said 'And We have raised for you your Dhikr (mention),' and also said that with every difficulty there is ease. At the end there is mention of endeavouring in supplications after worshipping.

Surah At Teen

This is a Makki surah and the 28th to be revealed. The term 'At teen' is mentioned at the beginning of this surah and it has been named as such.

In this surah Allah ﷻ sates 'Undoubtedly, We created the humans in the best form, then except for the pious believers, We returned them to the lowest level.' This means that honour, respect, and proximity in Allah's ﷻ court is not dependent on the human's apparent form but on imān and deeds.

Surah Alaq

This is a Makki surah and the first to be revealed. The revelation (wahi) began with this surah, its first five verses were the first wahi revealed to the Prophet ﷺ in the Cave of Hira and from these verses his prophethood was announced.

This surah mentions Allah's ﷻ wisdom in creating the human, that We nurtured him from weakness to strength. There is also mention of the virtue of reading and writing. It further states that the human does not express gratitude for Allah's ﷻ blessings and shows arrogance over his wealth and property.

This surah contains condemnation of Abu Jahl who would forbid the Prophet ﷺ from praying and in his vanity would help his idols. It also tells the Prophet ﷺ not to care for Abu Jahl's threats.

Surah Al Qadr

This is a Makki surah and the 25th to be revealed. This surah was revealed in the virtues of the night of Qadr. Allah ﷻ made the night of Qadr honoured because of its connection with the Qur'ān's revelation, and declared it better than a thousand months. It mentions the descent of the angels and Jibril on that night.

The night of Qadr was not specified with certainty so that people could be tested in their desire and search for it. However, in the surah there are indications which deem the 27th night as the most prominent view.

Surah Al Bayyina

This is a Madani surah and the 100th to be revealed. The term al Bayyina is mentioned in its first verse, which means a very clear and apparent proof and is the reason for its name. In this surah Allah ﷻ has refuted the false religions of the Ahl ul Kitāb, magians and polytheists and commanded leaving all the false religions and sincerely uptaking the sole worship of Allah ﷻ, and to keep establishing prayer and paying zakah, (for) this is the correct deen.

Surah Al Zilzāl

This is a Madani surah and the 93rd to be revealed. The reason for its name is mentioned in its first verse. In this surah the spectacle of Qiyāmah has been mentioned, on that day there will be a severe earthquake and the Earth will reveal all that had happened on it, or that all the deceased buried inside it will be brought out into the open.

On that day the Earth, on Allah's ﷻ command, will reveal all the news and the whole of the creation will gather in the plains of qiyāmah for accountability, and everyone will see the outcome of their every minutest good deed or sin.

Surah Al Ādiyāt

This is a Makki surah and the 14th to be revealed. In this surah Allah ﷻ has mentioned various spectacles of the mujāhideen's horses by way of an oath. From this one can infer that if this is the status in Allah's ﷻ court of the horses of the mujāhideen, then what is the rank of the mujāhid himself?!

This surah mentions the human's ingratitude and its extreme love for wealth. It also mentions the rising of the dead from the graves and all the secrets being revealed and Allah ﷻ being aware of all this.

Surah Al Qāria

This is a Makki surah and the 30th to be revealed. The first word of its first verse is al Qāria and so has been named as such. In this surah the terrors and conditions of Qiyāmah have been mentioned, aswell as the meezān (scales) of accountability and the reward and punishment. It states that whosoever's scale of good deeds will be heavier will enjoy a most likeable life and whosoever's scale of good deeds will be lighter his station will be a terrifying fire.

Surah at Takāthur

This is a Makki surah and the 16th to be revealed. The word Takāthur is mentioned in its first verse as is named as such. This surah informs that the desire to gather more and more wealth has made the human neglect Allah ﷻ, but when he will reach their grave he will come to know his outcome and will then attain the certainty of the eye (Ain ul yaqeen).

Surah Al Asar

This is a Makki surah and the 13th to be revealed. It tells that the human is in loss and the only way to escape it is to believe, perform pious deeds and counsel one another to the truth and patience. In this surah the basic principles of Islam are articulated in a summarised way, which are faith, pious deeds and well wishing for one another and motivating each other to patience.

Surah Al Humaza

This is a Makki surah and the 32nd to be revealed. In its first verse the term al Humaza is mentioned and is the reason for its name. In this surah Allah ﷻ condemns mocking and finding faults and tells that the people embroiled in this moral illness are those who are proud of their wealth but their outcome will be Allah's ﷻ raging fire that will tear everything into shreds.

Surah Al Feel

This is a Makki surah and the 19th to be revealed. This surah is called al feel because it mentions the people of the Elephant, i.e. Abraha, the ruler of Yemen, and his army who came (god forbidding) with the maligned intention of destroying the Kabah. So Allah ﷻ sent flocks upon flocks of birds who rained down stone pebbles upon them and turned them into chewed chaff. This (incident) made apparent the Kabah's virtue, greatness and honour.

Surah Quraysh

This is a Makki surah and the 20th to be revealed. Its has been named Quraysh because in it Allah ﷻ mentions His favours upon the Quraysh, that because of their trusteeship of the House of Allah ﷻ they could travel without fear and danger to trade to Syria in the Summer and Yemen in the winter. As a result of their connection to the Bait ullah their trading caravans were without fear or danger and their livelihood was secure. It thus states that they should worship the Lord of this House, which was the reason for their honoured status in society.

Surah Al Mā' ūn

This is a Makki surah and the 17th to be revealed. This surah forbids holding back the Mā' ūn (small items of daily use), and so has been named Al Mā'un.

In this surah Allah ﷻ has described the evil acts such as treating the orphan badly or not encouraging one another to feed the poor as tantamount to rejecting Qiyāmah, and it condemns neglecting the prayers and showing off in all types of worship. Alongside this it also condemns the withholding of small items of daily use.

Surah Al Kauthar

This is a Makki surah and the 15th to be revealed. This surah confirms the Prophet ﷺ being given the Kauthar and has so been named as Kauthar.

This was the briefest surah of the Qur'ān by which the Arab orators, narrators and linguists were challenged to compete with, but they were unable to bring any text in response.

This surah mentions Allah's ﷻ bestowment of Kauthar upon the Prophet ﷺ, which refers to a lot of khair (goodness), of which the fountain of Kauthar is a part, from where the Prophet ﷺ will quench all the thirsty on the Day of Reckoning. This surah mentions praying salah and performing the Qurbāni (sacrifice), and that the enemies of the Prophet ﷺ will be without heirs.

Surah Al Kāfirun

This is a Makki surah and the 18th to be revealed. The disbelievers of Makkah have been addressed as al Kāfirun in this surah and so it has been named as such. This surah gives the message that Truth cannot be reconciled with falsehood and that Islam and Kufr are two separate (distinct) nations.

Surah An Nasr

This is a Madani surah and the 114th to be revealed. It is the last surah of the Qur'ān in terms of revelation and was revealed on the occasion of the Farewell Hajj (Hajj atul Wida).

In it Allah ﷻ has described Islam's victory resulting from His help as His blessing, and that people started entering Islam in their droves, so servitude requires that in gratitude for this blessing Allah's ﷻ tasbeeh be performed alongwith His Hamd and His forgiveness should be sought.

Surah Al Lahab

This is a Makki surah and the 6th to be revealed. It mentions the destruction of the Prophet's ﷺ enemy Abu Lahab and has so been named Lahab.

This surah contains the harsh condemnation of Abu Lahab (who was the Prophet's ﷺ uncle and his name was Abd al Uzza) and his wife (Umm e Jameel) who both were the Prophet's ﷺ fiercest of enemies and mentions their bad outcome. It also tells that the wealth, property and offspring he was so proud of was of no use to him.

Surah Ikhlās

This is a Makki surah and the 22nd to be revealed. The reason for its name is that it mentions the khālis (pure) tawheed of Allah ﷻ; that He ﷻ is without want, pure of the relations of parentage and offspring, and there is no one like Him.

This surah is also known by the names Tawheed, Nijāt, Asās, Ma'rifa and Tafreed.

Surah Al Falaq

This is a Makki surah and the 20th to be revealed. The word Falaq being mentioned in the surah is the reason for its name. In it Allah ﷻ teaches that His protection should be sought from the mischief of the creation, the evil from of every kind of darkness, the mischief of the magicians and the mischief of the enviers.

Surah An Nās

This is a Makki surah and the 21st to be revealed. The word An Nās is mentioned in this surah and that is the basis of its name. This word is said five times in this surah.

This surah teaches seeking Allah's ﷻ protection from the mischief of the one who repeatedly and secretly enters *waswasa* (whispers) into the hearts. It also reveals that those who mislead the human and enter whispers and suspicions are from both the Jinn and the Humans.

The Prophet's ﷺ daily practice

It was the Prophet's ﷺ practice every morning and evening to recite these last three surahs and blow over his blessed hands and then wipe them over his head, face and whole blessed body. He ﷺ would do this thrice. Through the barakah of this a person comes under the shelter and protection of his Lord and remains safe from the mischief of various harmful things.

My notes andreflections

Page number, Juz and Surah:

Reflection:

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My notes & reminders

My notes & reminders

زبدة تفسير القرآن في شهر رمضان

The Qur'ān is made up of 114 long and short chapters, comprising just under 78,000 words in 6,236 verses. It is God's final message, proof, counsel and cure to humanity and consists of beliefs (doctrine), commandments, guidance, supplications and prophecies, aswell as accounts of previous prophets and nations.

As a result it is essential for all Muslims, aswell as those interested in Islam, to be aware of the Qur'āns contents and this book by Mufti Muneeb ur Rehmān provides a concise but effective appreciation of the contents of the Qur'ān.

It mentions the key messages of each section (juz) in enough detail to achieve an appreciation of the subject matters within it, without getting drawn into lengthy explanation and detail. It is ideal for those with a hectic lifestyle and as a first reference point for further research into verses or topics of interest to the reader.

Although applicable at all times of the year, this book has been compiled with the month of Ramadhān in mind, when the Muslim's connection with the Qur'an is especially renewed. The Qur'ān is conveniently divided into 30 sections or juz, ideal for it to be completed in a month.

Professor Mufti Muḥammad Muneeb-ur-Rehman is the leading Pakistani Mufti of the Ahl us Sunnah and former chairman of National Moon sighting (Ru'yat-e-Hilal) Committee. He is a Professor at Jinnah University for Women, Member of National Academic Council of Institute of Policy Studies, Head of Shariah Board of Burj Bank and President of Tanzeem-ul-Madaris and Darul Uloom Naeemia, Karachi.

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